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THE UNION OF AMERICAN HEBREW CONGREGATIONS
AND THE CENTRAL CONFERENCE OF AMERICAN RABBIS

THE TRACT COMMISSION

Leo M. Franklin, Detroit, Chairman
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COMMITTEE ON SABBATH SERMON PAMPHLET

Israel Bettan, Chairman
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Louis I. Egelson

Presented by

Union of American Hebrew Congregations

Cincinnati, Ohio

This pamphlet should be supplemented during the year by another pamphlet "A Set of Holiday Sermons, 5698-1937," also published by The Tract Commission. This contains sermons for the following occasions: The New Year, Eve and Morning; The Sabbath of Repentance; The Day of Atonement, Eve, Day and Memorial; The Festival of Tabernacles, First Day and Shemini Azeret; The Festival of Dedication (Hanukkah); The Festival of Lots (Purim); The Festival of Passover, First and Last Day; The Festival of Pentecost (Shabuoth).

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THE SUPREME QUEST

Rabbi Harry W. Ettelson

Friends:

Man is above all else a seeker, and many indeed are the quests he undertakes at different times and in different ways. He seeks "fame"; he seeks "fortune"; he seeks "happiness"; he seeks "novelty"; he seeks to discover new inventions, to explore new continents and to conquer new worlds. Each of these varied pursuits has its legitimate claims and yields its appropriate rewards and satisfactions.

One other quest there is, which has not been mentioned among the foregoing, but which in the Bible is especially stressed, namely, "The Search for God." Scripture presents this on many a page and under diverse aspects. Its simplest and most explicit expression is found in the clear-cut words of Isaiah, "Seek the Lord while He may be found."

This sentence could scarcely be briefer. Yet it is well to observe that in its short compass, it combines two significant elements: one, an appeal, and the other, a warning. It first bids, nay beseeches, us to strive to find God, and secondly, it implies that there is the risk we may lose God. Each of these alternatives involves interesting and important issues. But before we can take them up, there is a preliminary consideration which must be disposed of, to wit, "How valuable a possession, to begin with, is God to man." Obviously, finding God or losing God will not matter much either way, unless it is first decided whether God is really a possession worth having and holding, and whether not having Him represents a great lack and loss.

Now, is God such a possession? Is an individual who has God the better off for it, or is one who is without God the poorer thereby? Let the men best qualified by their own experience in these matters give their own testimony. Listen to Hebrew psalmist, prophet, and sage. "Whom have I in heaven but Thee, and there is none on earth that I desire besides Thee." "As the heart panteth after the water-brook, so panteth my soul for Thee, O God." "Yea, though I walk through the valley of the shadow of death, I will fear no evil for Thou art with me." Listen to early Christian Church Father, to medieval Mohammedan poet, to modern mystic. "Thou hast made us for Thyself, O God, and our hearts are restless till they find their rest in Thee." "Although the creeds may

number seventy-three, I hold to none, O God, but that of loving Thee." "Whether Thou comest in sunshine or in shadow, I take Thee unto my heart joyfully. It is Thee, not Thy gifts I crave." Listen to our own martyred Lincoln: "I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go but to God. My own wisdom and that of all around me then seemed so insufficient."

These quotations are on the positive side. The evidence on the negative side is equally strong. When Romanes, the thinker, lost his Faith, he did not exult in his agnosticism, - ah nay, but wrote "When at times I think, as think I must, of the appalling contrast between the hallowed glory of that creed which once was mine, and the lonely mystery of existence as I now find it, at such times I find it impossible to avoid the sharpest pang of which my nature is capable." Similarly the philosopher, Clifford, whose intellect led him to accept atheism, sadly stated, "Now the blank sun looks out to me from an empty sky upon a cheerless world." Carlyle had his periods of religious doubt, and during one of them he tells us how in the silent night-watches, with a darkness in his heart, darker than the darkness of the sky, he cast himself upon the ground in anguish and with audible prayers cried vehemently for light. Bertrand Russell, sincere skeptic that he is, can on the basis of his skepticism, give no more cheering interpretation of the universe and man's destiny, than to affirm, "Brief and powerless is man's life; on him and all his race the slow sure doom falls, pitiless and dark. Omnipotent matter is everything and blind to good and evil, and reckless of destruction, this brute matter rolls on its relentless way."

These various utterances, both negative and positive (and many more might be given) amply prove that it makes a vital difference to humanity whether there is or is not a God. Whoever in reality possesses God, possesses therein unlimited recources on which to draw to meet all the exigencies of life, however dark and difficult. Strength in the hour of temptation, consolation in sorrow, sanction for duty-doing, inner joy and peace and serenity in the midst of trial and temptation, - all this, and oh, so much inexpressibly more, is what real religion will give to man.

Note, I said "real" religion. Simply having an article in our creed about God is not the same as having God Himself. To recite a theological formula about God's attributes will not satisfy the great hunger of the soul, any more than just reading the recipe for a course-dinner from a cook book will satisfy our bodily hunger. To say we believe in God with our lips, without having God in our hearts, will not yield us any

spiritual returns, any more than signing a blank check will be honored by the cashier, when we have no funds in the bank. A Faith to be effective must be a living, personal conviction, and not just an old tradition or a vague theory. This vital religion is the kind of religion we are urged by the prophet to strive to find for ourselves and which, if once we genuinely find it, we will never want to lose it.

Accordingly, the question now presents itself: "How can one find God?" The simple, the natural, the most direct answer is that "To find God one must seek Him." Only in the case of mere material things, and even then only occasionally, can one find something without actually looking for it. But if one desires to secure the more precious realities of intellect and spirit, one must reach out and actually search for them. No revelation of truth, beauty, or goodness can come to anyone who isn't in a receptive mood. Just as in the wireless, the receiving instrument must tune in on the same wave-length as the sending instrument in order to get the message, so we must attune ourselves to the divine. God is indeed Almighty. But even He with all His power and might cannot do certain things for us against our will and desire. Until we show that we really want Him, He is unable to show Himself to us. If therefore we are to find God at all, it is we ourselves who must first seek Him.

There is no denying this as the natural pre-requisite. "Seek Him," we must. But where, now, shall we seek Him and how? Shall it be through the medium of the intellect? Why, yes, - that is, as far as the intellect can take us. Our Judaism has always recognized the claims of reason as against mere blind belief. The mind is among man's noblest faculties. It is the medium which makes us self-conscious beings. It is the fine, flexible instrument which science and philosophy have used with such splendid efficiency, extending thereby the boundaries of our knowledge and enlarging our control over Nature. Let us, indeed, be glad and grateful for the many triumphs of the intellect; yea, let us warmly welcome whatever help it can give us towards a clearer and better understanding of the issues of Religion. Undoubtedly, the mind if reverently exercised can do much for us in our search for God.

Nevertheless, friends, it must be realized that the mind can not by itself find God for us. This fact, however, must not lead us to conclude that God is therefore unknowable and not to be found. Too many individuals have unfortunately made this erroneous inference and in consequence have become skeptics and agnostics, doubting and denying that God exists simply because they could not prove God by their logic or

demonstrate Him in their physical laboratories. They seem to be under the impression that one has no right to believe unless the belief can be absolutely verified by reason.

This supposition would be valid provided that "reason" was man's only faculty and medium of knowledge. But, as it happens, the human being is capable of learning, of grasping, of sensing things in ways other than by way of the intellect. The heart has its reasons as well as the head -- in fact, there are some things regarding which the heart can be trusted to give us much truer and safer information than our heads ever can. To take the position that we must not believe unless we first have evidence which the reason can pass on, is as inept and foolish as to say that we won't believe in the fragrance of the rose unless we can touch the odor with our hands. The only way to detect perfume is to smell it, not finger it. Our arms are not expected to do the work of nostrils. Why then should our intellects be expected to perform the functions belonging to other and different faculties and capacities in man's nature? Why then should we conclude that the realities with which religion deals aren't valid or true simply because we cannot test and prove them in the same way that we can test and prove an experiment in physics or chemistry? It is possible, of course, by means of the spectroscope to get the markings and bands showing the composition of elements making up the different light waves; but does such a chart reveal to us the beauty of the glorious sunset? It is possible with certain instruments in our laboratories to measure the vibrations of the strings and wood of a violin, but surely you haven't given a true account of a Kreisler playing the Moonlight Sonata, if you describe it as horsehair drawn across a cat's gut. A psychologist can draw irregular lines and curves on a chart to show the variations of our pulse-beat and the muscular contraction under the influence of different emotions, but does such a diagram show the real inwardness of a mother's love, the radiance of a poet's dream, the passion of a hero's self-sacrifice, the rapture of a saint's adoration?

It is told of the astronomer, Lalande, that he swept the heavens with his telescope and then declared there was no God because he hadn't been able to locate Him with his most powerful lenses. As if God, forsooth, wer some planetary body revolving in the ether! Similarly, Haeckel denied there was a soul in things because the microscope showed tissue but no spirit. As if, forsooth, the divine essence were some molecule! The mistake here is in trying to find God with the wrong apparatus. The telescope and microscope are wonderful instruments in their own proper fields of research, but they are out of place in the spiritual realm. God is Spirit, and therefore man must seek God in and by the spirit. Our medium

must be the insight of our heart, our ethical instincts and moral sensibilities, the intuitions of our souls, - in a word, our spiritual faculties.

If this be so (and verily it is so) then our practical problem becomes clear. For it is with our spiritual faculties as it is with any of our other faculties; their scope and power depend on how well they have been developed and in what kind of working condition we have kept them. Naturally if a person has not given his soul the required exercise; if he has not nourished the finer instincts of his nature; if he has not kept his heart open and receptive towards God, he has no right to expect his spiritual intuitions to function properly nor his religious experiences to be vitally real. No wonder, under such circumstances, a person will find it difficult to find God. But the difficulty is with himself, not with God.

Such a one, if asked - "Do you believe in God?" will answer "Certainly," and mean it, for it seems unthinkable to most level-headed people that this marvelous universe should, or could, exist without having in and back of it and above it, some Supreme Being. Moreover, such a person may affiliate with a congregation; he may give his contribution to some cause of religion and even attend services at stated intervals. But that's about as far as it goes with him. Worship is not a daily necessity for him like food, but only an occasional taste like caviar. He thinks of the Divine with the vagueness with which one pictures some faraway land, and not with the familiarity and fondness which one has for one's neighborhood. Religion is largely a side issue with him -- he pays his respects to it in a general way, but it does not constitute any particular concern of his. In other words, he has only a nodding acquaintance with religion and God.

Such a slight, distant, merely polite "how-do-vou-do" attitude to the spiritual will not and cannot give us an intimate sense of God as near and dear to the soul, any more than we can come to feel a close friendship for a person whom we seldom put ourselves out to see and whom, when we do see, we greet only casually and rather coldly. To gain real fellowship with God, we must cultivate Him. We must strive to know Him better, which means we must study our religion more thoroughly. We must think of Him and talk of Him at frequent intervals, which means that we must meditate and pray more often than we do. We must visit Him regularly, which means that we must pay our respects to His House by faithful attendance. Only when we make worship and communion with God a sweet and sacr d habit, will we experience religion in an uplifting and lasting way. That is what seeking God really means, and when He is thus sought, He will surely be found.

It is for us, friends, to undertake this divine quest or search for God. We should do so because it is so well worthwhile in itself; because it will enrich our lives morally and spiritually; because it will give us our share in those supreme experiences which the seers, the sages, and the saints have known. We hould do so, moreover, because unless we do so, we run the grave risk of having our higher self seriously deteriorate. You will recall that Isaiah in his brief, challenging sentence not only made an appeal, but he also sounded a warning. When he admonished us "Seek the Lord while He may be found," he implied that if we delayed over-long it might prove too late and we might find that we are no longer able to find God. Our spiritual faculties, you see, are elusive and delicate in their manifestations. If they are neglected, if through ignorance or indifference we leave them unused, they weaken; they shrink; they atrophy, and eventually become useless and even impotent. There is a striking confirmation of this in Charles Darwin's letters. He tells us that when he was a young man he loved music, appreciated poetry and enjoyed art. However, after he became interested in science, he grew so absorbed and preoccupied in his scientific investigations that for years and years he did not touch the piano, or take any notice of paintings, or read verse. When finally after this long lapse he again tried to take up the fine arts, he discovered to his great dismay, that his aesthetic sensibilities simply wouldn't respond. And out of this sad experience Darwin urged people to be careful each day to exercise their faculties for these higher things, lest these faculties grow devitalized, debilitated deadened.

The same principle applies to the spiritual faculties. Nature's stern and inexorable alternatives are "Use or Lose." Surely, we do not want to lose the finer and diviner faculties of our soul through disuse. Surely, we will not be satisfied to allow our capabilities for the higher life to suffer from under-nourishment while we surfeit in material pleasures and pursuits. Surely, our ideal is not simply a sound mind in a sound body, but also a healthy soul. To make the soul healthy and keep it so, is our primary need, our paramount duty, which we must recognize at all times. We must indeed strive to strengthen and vitalize ourselves spiritually.

The call and challenge of Isaiah's clarion words sound to us with the same force as when originally uttered: "Seek the Lord while He may be found." It is for us most earnestly to undertake that highest quest in which the soul of man can engage, a quest greater than the quest for the "Golden Fleece," or the "Fountain of Youth," or "The Isles of the Blest," or "Eldorado," namely, the supreme quest, the Quest for God.

AFRAID TO DIFFER

Rabbi Samuel Koch

"After the doings of the land of Egypt, wherein ye dwelt, shall ye not do; and after the doings of the land of Canaan whither I bring you, shall ye not do...Mine ordinances shall ye do, and my statutes shall ye keep." (Lev. 18:3-4)

Four hundred years and more did the children of Israel live in Egypt. To be sure, they had been conditioned by their environment. Cruelty, invidious distinctions, deliberate repression, seared both flesh and spirit.

The quality of the spiritual life, moreover, permeates the environment. Institutions, ideas, personalities exert a constant pull and bend men, even without their knowing it, in their direction. There was splendor in Egypt and wealth and luxury. But there was also idolatry and worldliness and sensuousness.

But though environment be important it need not be controlling. It may hedge in the spirit, but it need not, therefore, extinguish it. A person and a people can still will to maintain their identity. Indeed, bondage may only accentuate the inner urge, strengthen the stubbornnessof resistance, drive deeper the stakes of personality. Our text urges the children of Israel to be themselves. The Egyptians are numerous, powerful, determinative, but nevertheless, Israel shall not be reconciled to the Egyptian way, accept Egyptian standards, repress its own characteristic reactions. As the sparks fly upward so must Israel remain loyal to itself. "After the doings of the land of Egypt, wherein ye dwelt, shall ye not do."

A newvista is about to unfold itself to the children of Israel. The dream of the years is about to come to pass. The land of Canaan is reputed to flow with milk and honey. The Canaanite is an agricultural, not a pastoral people as were the Egyptians. Shrines, schools, courts of law are fixed, not migratory. God is nearer, attached to the very soil. Above all, freedom, mastership, self-reliance, initiative abound there for them. But, again, the opportunity is one of expansion not repression. Israel must not capitulate to the superior civilization, become enamored of the new land and the new order to the point of self-effacement. Not after the Egyptians should Israel go, nor after the doings of the Canaanites. Israel must be itself, maintain its identity, realize its own thought, hold fast to its role in history. "After the doings of the

land of Egypt, wherein ye dwelt, shall ye not do; and after the doings of the land of Canaan whither I bring you, shall ye not do." Not the ordinances of Egypt, but the ordinance of God shall Israel observe. His statutes shall he keep diligently. Therein lies his hope and his destiny. "Mine ordinances shall ye do, and my statutes shall ye keep."

The text, my friends, is a homily on the value, the necessity, the inevitability of differences. The way to realization for individuals or peoples is not through uniformity. If ever all men think alike, the era of imbecility will have arrived. Individuals and peoples are what they are, each unique, as they maintain their inherent strength, unfold in the direction of their potencies, hold fast to their identity. Each is distinctive, in some aspect or other, in appreciations and interests and attitudes because he was born and trained that way. Each, forsooth, is limited by the reach of his endowment. But the situation is a challenge, not a check! How few of us attain to the circumference of our potencies! How few of us keep diverging from the norm, though physically no two of us are alike?

And to this inevitable hereditary difference is to be added the factor of different and differentiating environment adverted to in limning the plight of our forebears in Egypt. Ideas, institutions, persons, the tyranny of majorities, - subtle, persistent - affect one in his attitudes and reactions. Opportunities, neglected or never possible, dilatoriness, carelessness, obtuseness, perversity, - all enter into the equation, determining one's destiny. One may not hope to become what his nature will not endorse; unfoldment must be homogeneous with itself. There must be unity in one's development, continuity in direction, no face-about blocking progress in one's march. The ways of the Canaanite are good for the Canaanite, but not for Israel. "Mine ordinances shall ye do, and My statutes shall ye keep."

To recognize the need of loyalty to difference is not stubbornness or arrogance. Nor is it affection of superiority. Each individual or people - is what heredity and environment, operating on him, in conjunction with the personality through all the ages past, have made him. Effect follows cause inevitably. We must be loyal to ourselves, our cause, our Weltanschauung, the philosophy, the religion that has moulded us. Therein lies the line of least resistance of maximal self-realization for each of us. In our own bailiwick lies the incentive to most adequate workmanship. "Mine ordinances shall ye do, and My statutes shall ye keep." In the ordinances of God must Israel work. Egypt is for the Egyptians.

The universe is characterized by difference. There are the mineral, animal, and vegetable kingdoms. And within each are subdivisions of families and single orders and genus and species. Specialization is recognition of differences. As recognition of differences proceeds, clarity, definiteness, order emerge. Differences constitute identity, personality. Character is incarnation of differences. A man is what he is by reason of what he is not. One need not apologize for being Egyptian or Canaanite or Jew. To keep loyal to one's own reveals discernment, thoughtful strength, sincerity, earnestness, the will to serve one's fellows in the most consummate way. To evade one's distinctive obligation and loyalties, to endeavor to slough one's identity, to pull up the stakes of one's tent -- this is craven cowardice. "Mine ordinances shall ye do, and My statutes shall ye keep." Israel certainly should not go after the way of the Egyptian or of the Canaanite.

Fascism, Communism, might seek to compel him to do so, just as it seeks to inveigle other minorities into questionable by-ways. These would extirpate differences, reduce man to an inchoate, lifeless, subservient nonentity. Dull, insipid, uniformity must needs settle as a pall on the initiative and resolution of man.

But Democracy encourages men to creative thinking, self-reliance, consideration for the rights of others. Moral responsibility is a fact, not a fiction. Democracy believes individuals and peoples are most valuable as they maintain their inherent strength, unfold in the direction of their potencies, hold fast to their identity. The text suggests that the Canaanite continue to be a Canaanite, the Egyptian and Egyptian, and the Jew a Jew. Through reciprocal appreciation shall each grow in amity and good will and common social purpose. But reciprocal appreciation seeks not to eradicate distinctive characteristics. On the contrary, it encourages their persistence.

It is good Americanism for every group in the American scene to develop its own strengths. Our public educational system offers youth, through optional courses in Junior and Senior High School and in Junior College, every opportunity to find wherein their own peculiar power lies, to the end that our young people may find themselves placed most advantageously in this world of ours. Our Constitution recognizes no religious test for office. No special interest is evinced in any particular religion. All religions are good, each for its own devotees.

All citizens, homogeneous as regards the objectives of citizenship, may realize these objectives in their own way. Americanism waxes in strength and beauty as it becomes a vari-

egated mosaic reflecting the unique contributions of its various groups. Hereditary privilege, caste, affected racial superiority avail not. The field is fair. Egyptian and Canaanite and Jew must needs keep to his own last. The challenge of worthiness confronts them and vindication comes through conduct. Each must do the ordinances of his God and keep in His statutes. Egyptian should not ape Canaanite; nor Canaanite, Egyptian; nor Israel, either. "After the doings of the land of Egypt, wherein ye dwelt, shall ye not do; and after the doings of the land of Canaan whither I bring you, shall ye not do..... Mine ordinances shall ye do, and My statutes shall ye keep." The Lord is still Israel's God. "I am the Lord, your God."

Israel must ever remain true to God if it is to survive. May it feel the consecration of the centuries! May every latest hurdle prove an incentive to greater fidelity! In the land where freedom dwells as well as liberty of conscience and equality and individuality, may Israel give to every differing fellowship encouragement to self-realization whilst cultivating assiduously its own spiritual vineyard! Amen.

A MESSAGE TO PRACTICAL MEN

Rabbi Emil W. Leipziger

In one of the orations of Moses in which he sets in array before the people the stirring experiences which followed the Egyptian era, he uses the phrase which has become eternal in its application. Reminding the people that God had led them for forty years in the wilderness that He might humble them and prove them, he cried out, "He afflicted thee and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy father know; that He might make thee know that man doth not live by bread only, but by everything that proceedeth out of the mouth of the Lord doth man live." This teaching that man has a soul as well as a body, that the needs of spiritual life are as urgent as any importunate physical demand is especially important now.

Out of it may be read a timely message to the practical man of today as he emerges from the wilderness of a depression.

It was my pleasure some time ago to hear a most sophisticated speaker weave a pattern of religious idealism, which brought this text to my mind with striking emphasis.

His thesis was that we need knowledge today, which comes, not from the dusty tomes of the past, but from creative scholarship. We need more courage of criticism, not so much courage to give, as courage to tolerate the constructive criticism of others. We need imagination -- the kind that made the ancient prophet evisage God in glorious imagery; the kind which yearning souls could eternalize in poetry and song, in drama and art.

I left the speaker with the feeling of deepest melancholy and yet with the thought that here is something which bears directly upon the spiritual problem of the man of affairs.

For the business man is the average man. He does not have, or he does not take the time to do creative study, or even to be ready to touch the minds of men who do. He is the average man whose views of life, whose opinions on the questions of economic justice, of political right, of humanitarian need, are too often echoes of predigested judgments. He is the average man whose imagination is too much obscured by the engrossing cares of business or by the swift currents of recreation which are designed for the Tired Business Man.

Now, I know no more subtle yet unqualified insult against the business man of today than the creation of this concept,

the Tired Business Man. It is based on the belief that man today, after completing the daily round of chores, must seek escape by engaging in the light and tinseled amusements.

So, there are created for him musical shows with their lilting melodies, their vulgarities of humor, and their frank display of physical beauty.

So, there are spread before him in all the latest and most approved methods of advertising ballyhoo, best selling novels brought out in mass production, and magazines which contain stories innocent of commanding problems of life, but which ring the changes on the eternal triangle, or contain articles which bear on the propaganda of mass thinking.

So, there are provided for him commercialized palaces of pleasure where he may trip the light fantastic to the accompaniment of the ravishing rhythm of the day.

In other words, the Tired Business Man is a concept based on the belief that man has stopped growing; that he lives by bread alone, and that there need be no unfolding of the imagination. Against such a concept we need a forthright revolt. To be sure, we do not plead the use of law or suasion to destroy these sanctuaries of escape. But we plead (and here we invoke the aid of the religious idealism of the Mosaic oration) that there come into our soul-life the desire to grow, that there be conjured some rod of Moses to smite the rock of materialism.

The Tired Business Man must make way for the Inspired Business Man, who believes that beyond the world of business there are galazies of art, and poetry, of music and drama, aye, and of religion. Now, all business men need not be interested in art, but they ought to realize that there are men struggling with sacrificial ardor that the human spirit might express itself.

I have seen examples of cubist art and have wondered at the meaning of the strange combinations of lines and planes and of bizarre color. I may not be able to appreciate the strange pattern set before me, yet I must know that I stand before one of the manifestations of the human spirit struggling anew to self-expression.

The other day, I read a modernist's poem sent to me by the author for criticism. I found it difficult to understand. It had complete touch with the modern school which seems to breathe contempt for rime and rhythm, for exquisite form and soothing cadence, and only asks, "Does it sing?" "Does it

express a central thought in varying moods?" Now it is easy to ridicule these seeming antics of modern poets if we are rooted to the world of conventional thinking and the vaunted practical mood.

But here again it is the soul of man expressing itself with a new freedom which may be refreshing as we apply it to the staid thinking of every day. By trying to understand the newer moods of art and song men may be enriched, and by sympathizing with these, men may be aroused to the creative spirit.

Some time ago I was induced to attend a symphony concert rendered by one of the great orchestras. Now, I happen not to be unresponsive to the beauties of music, to the nuances and cadences of orchestral art. Most numbers I thoroughly enjoyed, but there was one which eluded me entirely. I did not have to wait to know that here was something in the latest manner of some new genius of composition, yet I trust that I was liberal enough to feel that here, too, an honest soul was struggling for expression.

And what of the conventional changes in form and content showing itself in the drama of today? The "Strange Interlude" of a few seasons ago is a symptom, and a healthy symptom, that the world of drama is drafting free souls who keep flowing the stream of the human spirit. It were a dull individual indeed that cannot believe that we enrich ourselves in having touch with the creative spirit.

The business man need not escape from life. He is not tired because he is too much engrossed in the cares of practical concern. He is tired because he does not invite his soul to be creative, to be critical, and to soar on the wings of imagination. His soul is apt to wrap itself in the drapery of his couch as he lies down to pleasant dreams of gilded success. Instead of yielding to art, his soul succumbs to sensuous beauty; instead of thrilling to creative poetry it vibrates to topical song; instead of turning to creative music, it yields to throbbing jazz; instead of seeking vital drama, it turns to the hokum of the movies or to conventional "eye and ear" entertainment; instead of finding religion a vital flowing stream, it sets up the patterns of the synagogue as symbols of a forgotten art, symbols revered as antiques but not used as living stimuli.

Here, then, is the true prescription of revolt. To be creative, to be critical, and to soar on the wings of imagination, for man live not by bread alone.

However, one may rise in impatience to say, "Must the soul always be in ferment? Is there no peace ever to the son

of man? After man has completed the chores of the day is he not entitled to relaxation?" There is only one answer to these questions. Peace does not mean stagnation. Peace is an ideal state to achieve, not a status to endure. It may be comfortable to conceive of standardizedAmerica as a perfectly attuned democracy, not troubled by the quarrels of Capital and Labor, not wrought up over the confusions of politics, nor bearing the cross of international crises.

It may be beautiful for the Jew to envisage a standardized Judaism commanding the perfect and complete loyalty of everyone born in the faith, with no conflicts between Orthodoxy and Reform, with no struggles as to nationalism and anti-Zionism, with no problems of anti-Semitism, with no indifferent and protesting souls who deny traditional ideals.

I say, this condition would be comfortable, satisfying, beatific, but thank God we haven't attained it. For whatever values of peace it would contain, it would betoken spiritual stagnation and death. But (and here lies the danger) business men are tending toward that uncritical attitude which makes for the status described. That's why we need, that's why we have had the literature of protest -- the Main Streets -- the Arrowsmiths -- the Gantrys of the bookshelves. We need these to offset the pattern of thinking which so often is set before the average man at lunch clubs, at commercial meetings, in political rallies, in trade journals.

Some time ago I heard an orator address a great commercial body. He was trying to set forth the ideal of patriotism and loyalty, but he implied this uncomfortable dogma, that to be true to America one must hold personal conscience in abeyance. If we think about Soviet Russia, he implied, we must think in terms of a Washington inspired status quo. If we refer to immigration, God forbid that we should regret the stony policy of the closed door. When a few years ago we dealt with modern lawlessness in relation to prohibition, there was a shadow on our Americanism when we happened to dream of the right of silent revolution, and of nullification as an answer to destructive and oppressive legislation.

There is no great injury in spending an hour listening to this species of canned oratory, but there is decided harm in accepting the standardized thinking of men whose messages are inspired by headquarters, but whose souls are uninspired by ideals.

Sometimes we hear a winged word, as was my privilege some time ago when a speaker was discussing the literature of protest as it revealed itself in certain journals. He referred to the Reflex, to the Menorah, to the American Mercury, and journals of

of that ilk. The speaker opined that as an occasional snack the mood of this literature was beneficial, but as a steady diet it might cause spiritual indigestion. Turning reflectively to his audience, he expressed the final judgment that what we need most of all today is loyalty joined to the critical mind. That's what the business men in the spirit of revolt must recognize in regard to America and to Judaism.

America, with all its citizens loyal in a blind unquestioning faith, would seem to present a picture beautiful; but more beautiful, and attained only by self-criticism, will be an America loved by all its citizens, yet courageously critical when it fails in democracy, when it nods in freedom and errs as to justice.

Judaism, with all of its followers blindly loyal, would seem to be the vision splendid; but more splendid and attained alone by protest is the vision of a community whose Jewish fealty is unfailing but open-eyed; dynamic; realistic; critical when those who profess it do not apply its ideals or respond to its spiritual challenge to be, in all relations of life, and at all times, haters of unrighteousness, champions of justice, lovers of peace.

The message, then, which comes at this time to practical men who think, is the message which urges them to invite their souls to be creative, to be critical, to rise upon the wings of the imagination, to soar -- above the daily need of bread.

A VITAL RELIGION FOR OUR TIMES

Rabbi Isaac E. Marcuson

We are gathered in this house of God to find here that quiet and solace which shall rest the spirit of man. Away from the rush and turmoil and noise of the outside world, we find peace in the presence of our God. Our souls mount up to Him and we learn to rest in His presence. Life takes on a new meaning; even our sorrows and pain are lessened in the safety of the sanctuary. The poet has beautifully expressed it in the words:

Is thine earth so marred
Shattered in shard on shard;
Lo, all things fly thee, for thou
   fliest Me, saith the Lord

All that I took from thee, I did
   but take
Not for thy harms;
But just that thou mightest seek
   it in My arms.

All which thy child's mistake
   Fancies as lost, I have
   stored for thee at home.
Rise, clasp My hand and come.

Is my gloom, after all, shade of
   His hand, outstretched caressingly?

Ah, fondest, blindest, weakest,
I am He whom thou seekest!
Thou drivest love from thee,
   who drivest Me.

When we learn that often our sorrows and griefs are but shade of God's hand outstretched caressingly, do we not feel a comfort and a strength which enables us to take up again life's work boldly and bravely and carry on beneath the shadow of His love.

Can we not in this spirit learn religion's true function and draw from our reading of the Torah a lesson which may guide us to life's higher meaning? On many of the mountain paths in Europe, as one endeavors to scale to the heights, there have been placed seats for the traveler wearied by the journey. Those

who placed them chose well, for they have been placed at spots where there is a broad outlook and a wide vision. Even if the traveler is tired, there comes to him new strength and deeper inspiration to go on with the journey, to surmount the difficulties of the road and to gain the heights where an even lovelier view is promised by the glimpses along the way. So in life, religion can give us broader visions and hold out strengthening hopes to help us on the way.

"Get you unto the land of your possession, take diligent heed to do the commandment which Moses commanded you -- to love the Lord your God, to cleave unto Him and to serve Him with all your heart and with all your soul."

"To love the Lord your God and to serve Him." A modern writer said that love is the most misunderstood word in our language. She describes love as the all seeing Eye that discovers the highest possibilities in man and desires to fulfill these. And the chief desire is to give and to serve. When the lover asks aught from his beloved, he has descended from his spiritual height. There is so such thing as unrequited love, for to have loved is all the compensation the soul can ask, for through love it grows and learns to realize itself and attain its highest possibilities. So the love of God which today we call religion holds within itself its own reward for only through it can we learn the deepest yearnings of our hearts and from it alone can we gain the strength and power to strive and to struggle to realize these possibilities.

Many of you, I am sure, have read and remember Balzac's beautiful story, The Magic Skin. It is a simple tale of a youth discouraged and disappointed by life's failures until he resolves to end it all in the dark waters of the Seine. But when he reaches the river, he decides to wait until night has fallen and wanders carelessly into the shop of an old antiquarian situated dear the river. As he wanders aimlessly through the shop he sees on the wall a queer looking skin and as he examines it he sees written thereon the promise that whoever possesses it can attain anything that he desires. At that moment, the old shopkeeper approaches him and seeing the object of his interest, asks him if he desires to possess it. "If you possess it, you can have fulfilled every desire of your heart," said the old man, "however, there is one condition, for every gratified desire, for every selfish wish fulfilled, the skin will shrink and your life will be shortened in proportion." The young man accepts the gift and the magic skin and the days of his life disappear with the fulfillment of selfish wishes.

But, friends, is this not generally true? As our wishes are selfish and narrow, is not our life narrowed also, and does it not shrink as our interests are for ourselves alone? And

as we unselfishly give ourselves to the world, does not our horizon widen so that we grow mentally and spiritually as we realize life's broader purposes and possibilities? We often hear people say that they see in the Bible only cold laws and stern legislation. Is it not because they fail to realize that it is a hidden masterpiece, that it is the story of the soul of a people seeking greater moral heights and yearning to comprehend and to grasp God? Is not this what our text means when it tells us to love God and to serve Him? Does it not picture to us a relationship between ourselves and our God which will make us endeavor through our service to Him to serve our fellowmen also?

Let us put it this way, is it not religion that makes us realize that there are kindly acts to be performed that will not be done unless you and I perform them? That there are brave deeds to be accomplished that will not reach fulfillment unless you and I do them? That there are inspiring thoughts which you and I must grasp and then dare to make them realities? There are beauties which can be realized in life but you and I must make them real. If God is vague and undefined, is it not because you and I fail to make Him a reality in our lives and hesitate to bring Him into the lives of others? It was his thought in the mind of the Psalmist, I believe, that created those eternal words, "God standeth in the congregation of God ... ye are godlike beings, and all of you are sons of the Most High, nevertheless ye shall die like men and fall like one of the princes." Is it not because we fail to realize our divinity that we fail to rise to our own possible heights, that man does not perceive his own possibilities?

Someone has beautifully described our people as a soul-errant on its way through the world of life and time, but amidst all the darkness, wavering, circumambulation and unrest, still looking only to eternity and in that darkness and in that doubt realistically conscious of the Infinite. It is religion, I believe, that makes men conscious of the Infinite and though all things in the world pass away, he would occupy himself with the abiding. It is in this spirit that the Jew of today should accept and treasure his inheritance.

We are told that the high priest of old wore a mitre upon which was written the words"Holy unto God" and with this he wore a breastplate studded with precious stones. But in ancient times stones were valued not for their material worth but because each stone was believed to have a mystic moral quality. One symbolized truth, another steadfastness, one represented justice, another righteousness. We, as a priest people, can adorn ourselves with these mystic qualities and the whole world will be transformed for us. Truly God, standeth in the congregation of gods; ye are gods, all of you are sons of the Most High. Conscious of your real greatness and possibility, go forth in the world and achieve and the world will call you blessed.

THE NEARNESS OF RELIGION

Rabbi Joseph Rauch

"For this commandment which I command thee this day it is not too hard for thee, neither is it far off. It is not in heaven, that thou shouldst say; 'who shall go up for us to heaven, and bring it unto us, and make us to hear it, that we may do it?' Neither is it beyond the sea, that thou shouldst say: 'who shall go over the sea for us, and bring it unto us, and make us to hear it, that we may do it?' But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it."

I am addressing myself to people who are religious and whose religion is not of their making. I am thinking of men and women who believe in God, who revere the Bible, who belong to a congregation and to whom Judaism is the best and most sacred religion. I am not concerned at present with those that are complacently satisfied with themselves and have such a high opinion of their powers and abilities that they do not hesitate to say, "I have my own religion, I know what is right and good, I need no one to tell me what is right and good and I am going to do these in my own way. No one need tell me how to order my life, nor what my duty is to God and my fellowmen." I shall leave such poeple out of consideration today.

We who are not the authors of our faith, who order our religious observances as well as our conduct not according to our theories of right and wrong but on the basis of age-old teachings made known to us in the name of the God of Israel, who are quite content to look to Holy Writ for light and guidance and to our religious leaders for instruction and example, we are ourselves at times and are asked by others, "What is your religion, where can one get some statement of it?" These are proper questions. They deserve our consideration and we should make every effort to answer them. Is our religion something near us and simple so that the average Jewish person can grasp it, or is it something very complex and remote and beyond the reach of simple folks? Does every Jew, who so desires, readily comprehend Judaism?

When I ask these questions and address myself to earnest, thoughtful, and reverential people and begin to study our religion I find that it may be divided into two rather distinct parts, one that is quite difficult to grasp and beyond the reach of many of us, and one that is as near to us as the skin that clothes our bodies, or the air we breathe. The latter is also very simple.

Let me dwell first on those ideas of Judaism which are baffling and which elude all our attempts at a clear-cut statement and satisfactory definition.

I am going to begin with the word God. This word occupies the most prominent place in the entire range of religion. We hear it many times every time we enter our houses of worship. It is in our prayers, in our hymns, in the scriptural reading, in the sermon, in the opening and closing prayers of every service. We have of course some general idea what religion has in mind when it speaks of God. We know from the Bible and from other religious sources that in this word we are to understand the Author of the universe, our Father Who is in heaven, our Guide in all things worthwhile, the Source of our most beautiful hopes and outlooks for ourselves as well as the world. We of religious belief and outlook do not have to be convinced of this. We accept it. We really cannot imagine ourselves without these tenets.

Our difficulties begin when we try to go a little deeper into the subject and ask ourselves "What is the essence of God, what is the nature of His being?" Even the greatest imagination and the sublimest faith can form no adequate idea of a God not subject to birth and death, Who is timeless, Who is everywhere, Who sees all and knows all. Even the saintliest and most profound religious thinkers have not been able to surmount these limitations. In humbleness of spirit they confess that no matter how much they may know and how clearly they may succeed in expressing themselves they can do no more than just give the barest suggestion of what God means to them, much less what He really is.

By way of illustration let me cite a few of the greatest of our religious geniuses who have grappled with this question: - "To whom then will ye liken Me, that I should be equal, saith the Holy One. -- Hast thou not known? Hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? His discernment is past searching out."

"But will God in very truth dwell on the earth? Behold, heaven and the very heaven of heavens, cannot contain Thee, how much less this house that I have builded."

"Whither shall I go from Thy spirit?
Or whither shall I flee from Thy presence?
If I ascend up into heaven, Thou art there,
If I make my bed in the netherworld, behold, Thou are there.
If I take the wings of the morning
And dwell in the uttermost parts of the sea;
Even there would Thy hand lead me
And Thy right hand would hold me.

And if I say: 'Surely the darkness would envelop me
And the light about me shall be night.'
Even the darkness is not too dark for Thee,
But the night shineth as the day.
The darkness is even as the light."

"I saw the Lord sitting upon a throne, high and lifted up, and His train filled the temple. Above Him stood the seraphim; each one had six wings; with twain he covered his face, with twain he covered his feet, and with twain he did fly. And one called unto another, and said: Holy, holy, holy is the Lord of hosts and the whole earth is full of His glory."

I could cite other men possessed of the greatest faith and literally skill known to us who have spoken in the same vein. It is all in glorious prose and unexcelled poetry but in it all we see superhuman attempts to express that which refuses to be encased in words. Even the greatest masters of clear thinking and lucid expression have not succeeded in telling us in so many words all that God is. Job gave classic expression to this when he said: "Lo, these are but the outskirts of His ways, and how little a whisper is heard of Him! But the thunder of His mighty deeds who can understand?"

There is a vast field of learning, known as Theology, stretching over a period of many centuries in which are recorded the ceaseless and brilliant labors of scholars, saints and philosophers who with love and devotion attempted to make clear for us some of the deeper and the more profound meanings of the term God. They have greatly enriched our knowledge. We know a little more than did our fathers before us. Yet it is only as a grain of dust in the balance. In the main we are still face to face with the old difficulties, the old mysteries, the old limitations. This is true not only of us who are lesser lights but even of those who are most learned in this field of study.

This phrase of religion is far from us. Not many have the patience or ability to deal with it. It belongs to the specialists and experts and most of us are neither the one nor the other.

There is another aspect to God and to religion that is very near to us. It is within the reach of the average human being. It is what I may call applied or practical religion. I mean the use to which we can and should put whatever knowledge of God we have. The process by which we may have come into possession of this information may be a mystery but the purpose is as clear as noonday. This may be summed up in the phrase, living in accordance with the revealed will of God. This is the great objective God Almighty has for us, and all our religious teachingsare just in so many ways teaching us how

to attain to this noble end. The author of the Book of Job expressed this more clearly and more briefly than any other writer I know. "And unto man He said: 'Behold the fear of the Lord that is wisdom; and to depart from evil is understanding.'"

I may add that there is perhaps no one who knew better the secret and the revealed things of religion than did Job. He wrestled with them throughout his life and was aided by an intelligence and a faith that few people have had, either before him or since his day.

This religious life that I have in mind, that you and I call good, that rightminded men and women prize and encourage, that we recognize as the very foundation on which individual happiness and social well-being rest, expresses itself in speech and feeling and eventually in conduct emanating from them. To quote from our text, let me say: "But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." The good and true things we say, the good and true things we cherish, the goodness and truth that issue from them in our dealings with our families, with our friends, with the communities of which we are a part, are the evidences of the life God wants us to lead. When Scripture tells us that God, Revelation, Judaism are "nigh unto thee, in thy mouth and in thy heart" it indicates quite clearly that it wants us to be conscious of the divinity within us and order our life accordingly.

Speech is put foremost. We judge others and are in turn judged ourselves by what we say and write. The written word, despite the radio, is still more potent than the spoken one. It reaches farther and lasts longer. There is perhaps no people on the face of the earth that grasps the full weight of the importance of speech as we do. It was from experience that the author of the Book of Proverbs wrote, "Death and life are in the power of the tongue and they that indulge it shall eat the fruit of it." Countless numbers of our people were inspired with hope to live or doomed to misery and destruction by words that issued from those in the seats of power and authority. False words have caused the ruin of empires and the decadence of civilizations. How many lives they have blasted only God knows. We do not have to be theologians to understand this. No poisoned arrow is as destructive as a poisoned tongue. We know the sin inherent in ugly and false words and the sacredness of beautiful words even if we have never heard the word theology, or hearing it are not quite sure of its meaning. What we do know, and we know it because Judaism has taught it to us, is that one kind of words and the right use of them are the religious way, and other words and a wrong use of them are the irreligious way. In the first

there is life, in the second there is death.

Our religion gave much heed to the power and use of words. "The word of God" was symbol of the best and highest in life. It stood for Divine Creation, the Ten Commandments, Prophecy, in fact, the sum total of Judaism. There was even a school of thinkers that identified "The Word" with Divinity itself. Some of the most beautiful things in religion we can express in words, in the right kind of words, in words of prayer, adoration, love, justice, helpfulness, kindliness, forgiveness. He who is truly religious is very choice in the kind of words he uses, the kind of answers he gives, the kind of opinions he expresses, the kind of stardards he approves. No religion stressed the delicacy and the sacredness of words as did Judaism. "Thou shalt teach them diligently unto thy children" was the beginning of words of precious knowledge. It was the first lesson in the sacredness of words.

Our lives are largely shaped and colored by what is said to us. We also record our obedience and disobedience to Judaism by the professions we make.

What shall we say of the heart in the matter of doing the will of God?

The ancients looked on the heart as the seat of the emotions and therefore spoke of it as though our feelings emanated from it. We know today that its function is other than keeping and sending forth feelings. We can well afford to overlook this lack of knowledge on the part of our forebears. What they knew and what is valid today quite as much as in the past is that it makes all the difference in the world whether our conduct is motivated by a heart of stone or a heart of flesh.

The progress of man has in no small degree been a refinement of his feeling, an enrichment of good taste, a joyful surrender to pity and forgiveness, to uplift and peace. The great altruisti movements of our day, the dominant social programs of our age have their origin and stimulus in noble feeling, in spiritual sensitiveness and reposiveness. This is what the Bible means by "heart." It has in mind attitudes that promote justice, that work for peace, that relieve distress, that are always on the side of undertakings that are good, helpful, and unselfish. Judaism urges us to follow the better impulses of our nature. A beautiful rabbinic saying has embodied this in the words, "The Merciful One wants the heart."

In our literature of an older day, especially in the sections dealing with prayer, much is said about the "good inclination" and "the evil inclination." These old masters and pedagogues knew that the person inclined toward the "good in-

clination" was sure to do the will of God. A very old morning prayer has these words, "Make us cleave to the good inclination and to good works." The good inclination is here coupled with good works. The two invariably go hand in hand. Both are within our reach and opportunities to carry them out are always about us. We really have to deaden our finer impulses not to be aware of them.

The great Rabbi Johanan be Zakkai taught this in a saying that dates back nearly two thousand years. This illustrious teacher had five famous pupils to whom he propounded this question: "Go forth and see which is the good way to which a man should cleave. Rabbi Eliezer said, a good eye; Rabbi Joshua said, a good friend; Rabbi Jose said, a good neighbor; Rabbi Simeon said, one who foresees the fruit of an action; Rabbi Eliezer said, a good heart. There upon he said to them, I approve the words of Eliezer, the son of Arach, rather than your words for in his words yours are included." It has always been so.

The good heart has invariably nurtured and prompted a form of life that was pleasing in the sight of God and beneficent to our fellowmen.

Judaism, as we understand it, has always been a democratic religion. At no time did we entrust its keeping to one class. Neither priests nor levites, neither prophets nor lawgivers, neither scribes nor rabbis were alone charged with its keeping. The statutes and commandments, the laws and ordinances about which the Bible, Talmud and, in a latter age, the Codes have much to say were intended for the entire community of Israel. Holiness of life was an ideal and commandment for each individual. This has been the burden and the glory of Judaism. It could not be had vicariously. It was recognized that no two people could attain this to the same degree, but to the extent to which any of us could make it our own we were urged to do so and were held responsible for falling short. From the first revelation of God and His purpose that came to us holiness was in the foreground, holiness for every individual. All the teachings of Judaism were just helps to attain this in daily life, aids to make ourselves godlike wherever we might be and whatever we might do.

This great purpose would have been defeated at the very beginning if it had centered around speculations and practices for which only the very gifted of heart, soul, and mind could reach out. Of necessity it had to be within the life activities of each of us. Our life is constantly within the framework of thought, feeling, and speech. Our conduct is but the expression of these. Our religion, therefore, set itself the task of making known to us what sentiments to cherish and what words to

use. Little attention was given as to which was the more important of the two. No one knows when a seemingly unimportant utterance or trivial deed may lead to something very great. When a great Rabbi taught, "Be as heedful of a light precept as of a grave one, for thou knowest not the measure of reward for each precept," he recognized how utterly impossible it is in most instances to tell the significance of our words and deeds. The same thought is embodied in a well known prayer, "O, my God, guard my tongue from evil and my lips from speaking guile. Open my heart to Thy law and let my soul pursue Thy commandments. Do it for the sake of Thy name, do it for the sake of Thy right hand, do it for the sake of Thy holiness, do it for the sake of Thy law."

We are told that scientists pay the closest attention to the minutest details and weigh carefully every action and reaction of the materials with which they are dealing in their laboratories. They go on the theory that nothing is unimportant. Judaism has applied the same principle to all that comes from our lips and hearts. It has said to us if we truly wish to be religious, if godliness is our objective, then the spirit of God must be in the words we speak and the feelings we cherish.

TOO MUCH GOLD

Rabbi William Rosenau

Text: "These be thy gods, O Israel." (Ex. 32:4).

The poorest man would enjoy the comforts of the world. And to this end he is in quest of gold in one sense or another. Who is there, that does not wish his neighbor success in such endeavor? Only the selfish and inhuman will begrudge another what he himself seeks to possess.

And yet, it is a fact that poverty is, in some instances, a blessing in disguise, as riches are a curse on masquerade. People have been known to degenerate in proportion to the increase of their wealth. Their outlook becomes narrow. Their mentality is stunted. Their morals are vitiated.

Prosperity has its dangers - dangers against which man needs to be on his guard. Perhaps this is what is meant, to some extent at least, when one teacher said, "Wealth does not benefit on the day of departure," and when another remarked, "The rich cannot enter the kingdom of heaven." Be this as it may, our Lawgiver already in his time is reported to have declared, "When Jeshurun grows fat, he kicks" - not merely Jeshurun as Israel, but, as the term etymologically signifies, any man who is seemingly righteous.

Far be it from me to preach self-abnegation and asceticism. But - I ask you - can anyone deny that with poverty oft comes the greatest promise of idealism, achievement, and service

Our social contacts will prove this. Historical records will testify to it. For, bear in mind, that for every promising child emerging from rich surroundings, there are a hundred promising boys and girls issuing from the so-called dregs.

The menace held out by too much gold is presented to us in graphic form by an interesting Scriptural narrative. Israel, after its emancipation from Egyptian slavery, is destined to become the imcomparable world power. It is made to see the superiority of right over might. It is given the eternal Decalogue. It is entrusted with a code, than which none more replete with fundamental, religious, moral, civil, and criminal laws has ever been proclaimed. Only the spiritually stark blind and the congenitally morally defective would have ignored, either wholly or in part, the call to the higher life, sounded by such a code.

But consider what happened. No sooner had Moses left his

people for a short time, and no sooner had they ceased to be under the spell of his compelling personality, but what Israel became from rebellious, and blasphemous. They denied the God that made them, watched them, and elevated them. They repudiated their Keeper, Who neither slumbered nor slept. They chose another deity -- one of their own, apparently attractive, but actually a degrading creation. It was an image patterned after an idol occupying prominent place in Egyptian pantheon. The gold, which they gladly offered for its production, fascinated them with its glitter and led them astray. Had they not commanded gold in abundance, they might not have worshipped it. They might have waited patiently, even amid despair, for the further light which Moses promised to bring to them. In a word, their gold not only became their god but also led to accompanying vagaries and excesses.

Gold today, as in the gray old past, is overestimated. Nothing is supposed to equal it in power and influence - influence detrimental but not salutary. Possess it, and how often do we not hear the exclamation, "These are thy gods, O Israel, that brought thee out of Egypt" -- the Egypt of one's original obscurity and misery. Even though ofttimes one could not account for his success on the basis of his personal talents there is now often no acknowledgment of the Power that makes for righteousness.

Since the World War more pronouncedly, this circumstance has obtruded itself upon our notice. Here, in the United States. it is encountered no less than elsewhere. Men who never could claim a farthing as their capital have in recent years become independent. Millionaires have grown into multi-millionaires. And fortunes, the figures of which are beyond the grasp of the human mind, have fallen to the lot of some people. Old standards, bespeaking the real, the stable, and the useful, have been forsaken. The God of the fathers and His prophets appear to work for them too slowly. Both God and prophets are said to demand too much denial and sacrifice. We do not care to have our endurance tried. "To do justice, to love mercy, and to walk humbly with thy God," may sound all right as a rule of conduct, but some brand this old rule as thoroughly impractical. With too much gold in existence, is it, therefore, a surprise that many persons make it their god, dance around it, shout its hosannas, and, in its name, revel in wildest orgies?

Can we go on in this way? Dare we persist in the deification of gold? Shall we keep up the unwarranted pursuit of material things?

Is it not high time that we reassert old values? Would it not be wise and prudent for many a Moses to return into the camp and lash the sinners? Might it not be proper for everyone

gifted with prophetic genius to sound the battle-cry, "Who is for the Lord?" and for all that is godly, and, as men present themselves, have them wage war against people who, having too much gold, have forgotten the Rock from which they were hewn?

Think in detail of the conditions which too much gold, in our age, has precipitated. When yours is a superabundance of gold, you waste your time in idle effort. You indulge in excesses, and, by the consequent ruination of your health, you become a burden, mayhap a problem, to society. You ignore the claim which the world has on your toil and energy. You frown down the inspiration of church and synagogue. You turn your back on accepted and good social form. You refuse to help the poor. You'll even do wrong, and hope to buy your impunity. Being self-centered, you are also self-sufficient.

Can we imagine that the world will continue a safe place to live in, when too much gold eventuates in so much evil?

And, worst of all it is, that the standard of usefulness and happiness set up by the successful adult is made the standard of the young. An overwhelming majority of children always follow in the wake of the fathers. Every generation is what its predecessor makes it.

Do you doubt that our boys and girls rally around the golden calf? What about their extravagant habits? They must have more than ample spending money. They regard themselves and are regarded by others as nothing unless they can do what the richest can afford. There is no end to their pleasures. I do not mean their dignified, but their unworthy pleasures.

What about their filial obligations? What about their spirit of family solidarity? What about their training for efficient citizenship? What about the acquisition of knowledge for the sake of knowledge, rather than for financial returns in largest measure and shortest time? What about their genuine moral and religious education? Only in the rarest instances are these latter, higher purposes not made to yield to baser considerations.

If, in antiquity, the golden calf had not been ground to dust in the sight of those who molded it into a god out of their all too much gold, Israel might have been lost. Luckily, however, Israel returned from the evil of its ways, and once more made the Lord its God. Thus we must act in these critical days. Amid the prosperity -- the constantly growing prosperity which is ours, let us reckon with the God that ever was, is, and ever will be the Destiny shaping our ends. In prosperity we require God for our equipoise, as much as we require Him in adversity for our cheer. Let us not lose ourselves in the

search for riches. And, should riches come to us in the course of our life, let us not fail to know how to use them. Above all, let us not make everything sub-ordinate to wealth. Gold, placed on the throne where God rules becomes the cause of undoing. It has proved itself such frequently heretofore. It can prove itself such in the future. God forfend that history or personal experience, with all its logical and natural misery, should repeat itself! For your own well-being and the good of mankind, be decisive in your action. "Halt not between two opinions." Not gold, but the Lord, is God. "Who is for the Lord?" Whoever he be, let him manifest the Lord as the inspiration of his life, and fight, with undaunted spirit, the Lord's battles against that misleading idol, "gold."

ROAD BLOCKED - DETOUR

Rabbi Louis Witt

Let us imagine ourselves travelling on a highway hard and smooth as glass, with the speed and thrill and effortlessness of the wind. Suddenly we see a sign ahead: Road Blocked - Detour. Now we are in for it! Ruts, and dust, and loss of time and temper, -- that's a detour! But what else can we do? - the highway is blocked. Often, however, to our surprise, the detour yields unanticipated pleasures. We find it pleasant to travel on brown, rustic soil, we may be diverted by the beauty of lazy streams and nestling farmhouses; we may be lulled into a mood of contentment by the stillness that broods over the landscape. Yes, we really have enjoyed the detour. At any rate, it brought us back again to the highway.

One is here reminded of the most famous detour in history. The Children of Israel are leaving the Land of Bondage on their historic and hazardous trek to the Land of Promise. The short way, the highway, is by way of the land of the Philistines. But this way is full of dangers, for the Philistines are a warlike people and at sight of them the Children of Israel may faint in their hearts and flee back to the land of their bondage. So God tells them that the highway is blocked and that they must make a long detour. "But God led the people about by the way of the wilderness."

How descriptive these words are of our own plight in this era of depression. God seems to be leading us, too, roundabout by way of a wilderness. But a few short years ago we were all travelling on the high road of prosperity. And what prosperity! It had no parallel in history! We were getting everything we wanted, and we were wanting everything! Overhead, the sun was a burning mass of splendour; underneath, the road was paved with veritable gold; and just ahead gleamed the Land of Hearts' Desire! How blessed was our generation! Then something happened. We are still utterly bewildered as to how it happened or why it happened. A huge sign was thrust across our beautiful, wonderful road, - Road Blocked - Detour! And what a detour! A veritable wilderness! It has scarcely a parallel in history!

But would we, could we, have reached our Land of Promise on our marvelous Highroad of Prosperity? It was full of dangers even as was the highroad that led fromancient Israel by way of the Philistines. We were too delirious with our prosperity even to sense the dangers, so delirious that we even mistook the dangers for blessings. For what was our boasted prosperity?

A mania for owning and spending, a madness of extravagance, an orgy of excitement. Bulk and speed and glitter, profit and power and pleasure, were our measure of value, our goal of success, our way of life. The millionaire became the billionaire; the corner-store grew into an octopus of chain-stores; the skyscraper threatened to obscure the sky; the Rolls-Royce came into the range of desire of even the peanut-vendor; the place of amusement became a voluptuous palace of enticement; keeping up with the Smart Set was a universal, a maddening pursuit; we coveted one another's gold-heaps; we judged one another by gold-heaps; we taught our children ideals of gilded luxury, of success measured by stocks and bonds, of the glorification of mere material things, of a God that was a Golden Calf.

This was our Highroad of Prosperity! And it was destroying us! It was afflicting us with an amazing discontent in the very midst of our no less amazing plenty. It was driving our nerves at an insane speed. It was enslaving us to sensuous and luxurious appetites. It was inflaming us with the greed and the hate that are procovative of war, war between classes, war between nations, war between our idols and our ideals. Our Highroad of Prosperity! Civilizations have again and again perished on just such a road! No generation that travelled on such a road ever could or ever did reach its Land of Promise. Already, as the blighting lava of revolution overspread land after land, were there prophets in our midst predicting the extinction of our materialistic and mechanistic industrial civilization and foreseeing with a high moral vision that the way of profit and power and pleasure was the way of doom for the soul of a people.

So God blocked the highroad and led us roundabout by way of the wilderness. The time will come and is perhaps already here when we will acknowledge that the detour through the wilderness was the best and perhaps the only road along which we might journey to our Land of Promise.

A wilderness is a way of the simple life. A canvas tent, a homespun garment, a weapon for the hunt, a well for thirst, a wife and child for the heart, - and what more does a man have, what more does a man need, in the wilderness? It is amazing what little a man really needs to make him happy! To this day we feel the lure of solitudes where we can be happy with so few things, such little things! The curse of wealth and a civilization based on wealth is that is makes us want thousands upon thousands of things and makes us think we need them because we want them. A palace, - we want it; a silken robe, - we want it; a yacht, - we want it; a trip around the world, - we want it; a pot of gold at the end of the rainbow, - we want it. And do we need all these things? Yes, if we want them greedily enough. Our want may become an obsession. We may come to feel, as did many a suicide in these unhappy times,

that without such things life is not worth living, that no price is too great to pay for them, - sweat, envy, brutal. dealing, broken loves, shattered health, loss of happiness itself! We were paying that price on our beautiful Highroad of Prosperity.

We are learning in the wilderness that we did not really need the things we wanted, that we can be happy by wanting only the things we need. It used to be that when we met we bragged about the things we had, - our profits and our properties and our plentitudes; now when we meet we brag about the things we haven't, - our losses and our stinting and our shrunken standard of living. It has come to be almost a jest with us, but there is a profound moral change hidden in the jest. Some of us, alas, lost the very roof for shelter, the very bread for food, and we were in a desperate plight indeed, but most of us lost only our luxuries, our extravagances, our inflated fortunes and ambitions. We are learning that we can be happy in a smaller house, in plainer clothes, with less movies and parties, with a cheaper car or no car, with reduced income. We are learning to be thankful to God if only we have the things we really need, food and shelter, soundness in body and mind, a congenial labor, a spot on earth which love makes home, a decent reputation in the sight of our fellowmen. We are better off in every way if only it be the way of the simple life. Is the wandering in the wilderness too great a price to pay for such wisdom?

It is not easy, I know, to learn to be happy on little or less, especially after one has known the lure and the luxury of superabundance. Thousands there are in our day who feel like paupers although they still have more than did kings a thousand years ago. Such men, having enough, are wretched because they have not more than enough. The simple life is not for them because it demands for contentment the mastering of desires, the disciplining of the ego. Certainly the wilderness is not a place for weaklings, for those who crave only ease and comfort and the fatness of the earth. The wilderness demand and yields the discipline of toil and privation and struggle against odds and the will to endure and to conquer.

The generation of the exodus was too greedy for the former flesh-pots, too lacking in the morale of freemen, to conquer the Land of Promise; this high enterprise was reserved for the generation born in and disciplined by the wilderness. So are there men in our day who are too weak in courage and character to survive the period of wandering in the wilderness. Such men must first conquer the pride and the greed and the folly of their ego before they can see wilderness converted into promise. We will have lived through the depression in vain if we do not come out of it strengthened and heightened in character, liberated from envy of what people have and from fear of what people

say, possessing an altogether braver philosophy of life.

For in the wilderness we need God more and, therefore, come nearer to Him. We had made Prosperity our God, Dun and Bradstreet our Bible, Wall Street our Holy of Holies. We got what we wanted from the Almighty Dollar, why pray to the Almighty? We created an industrial civilization of fabulous riches in which God was more or less a pious superfluity. In the heyday of our boasted prosperity, if I may cite a personal incident, I conducted divine services one summer at a resort hotel. Next to the room in which the worship was going on, was another room in which a branch of a New York brokerage house had been set up. The room dedicated to Jehovah was full of empty chairs while Mammon was serving a crowd overflowing into the hall

It is proverbial that God has been neglected by the rich who make riches their god. The cry of the ancient prophets was against those who lived in palaces, and slept in beds of damask and ivory, and filled themselves with wine, and -- forgot God. Again and again they reminded the people that it had not been so in the wilderness. The tent of worship was always set up in the place of honor when camp was pitched in the wilderness. The ark was always in the midst of the people as a visible symbol of the presence of God in their wanderings in the wilderness. It is a striking fact that Sinai is not in the land of milk and honey but in the wilderness, and that if God had not led the people by the roundabout way they would never have seen or known the Mount of Revelation. So desperate was the people's need of a God in the wilderness that when Moses delayed too long in the midst that hid the peak of Sinai, the people made themselves a god in the shape of a calf like the gods they were familiar with in Egypt. Any god even a calf-god, - was better than no god at all!

Now that the almighty dollar has failed us, now that we are wandering in a wilderness of fear and want, many of us have come nearer to God. How can we continue to trust fortune as an abiding surety of happiness when with our own eyes we have seen incredible fortunes turn to scraps of paper! How can we continue to put our faith in gilded idols when we have seen them before our very eyes crumble to dust in the hour of our most desperate need! How can we hope to fulfill a human destiny with markets and machines and skyscrapers and palaces of luxury! We are at last seeking Sinai in the Wilderness. We are praying for a revelation from on high that we may know better how to live. We are seeking to magnify our little egos with the power that moves the planets on their appointed ways.

For the detour leads back again to the highway. There are many signs that we have come out of the depression and that the road of prosperity, although not yet in sight, is never-

theless only a measurable distance ahead. We pray that the signs may not be deceiving. We have genuine and heartening reason now to trust them. We have lost much, and suffered much, and will thank God from the bottom of our hearts when we are again in the midst of plenty. Yet we must never again forget that it was in the land of milk and honey that we, like Israel of old, forgot God. We must never again forget that our industrial civilization was destroying, and will inevitably destroy us, unless we make it subservient to the law of social righteousness, unless we master it with the spiritual discipline which is the wisdom of the good life.

We must never again, as we did before, strive for more and ever more riches. We must never again, as we did before, become the slaves of unbridled possessiveness and competitiveness. We must never again, as we did before, set up an ideal of success that yields profit in terms of the dollar even though it may belittle and belie our noblest impulses. We must learn to find contentment in the simple life. We must strive to put more courage and character into our way of life. We shall then have frequent occasion to give thanks for the blessings in disguise that came to us in our wanderings in the wilderness; we shall have gained the vision to see beyond the power and the splendor of gold to the imponderable values that truly govern human destiny; we shall sense the pillar of cloud and the pillar of fire as we come into sight of the Land of our Promise.

CHRISTIAN AND JEW

Rabbi Morris S. Lazaron

Israel Zangwill, the great English poet, who was a Jew, penned the following lines, which he titled "Moses and Jesus":

"In dream I saw two Jews that met by chance,
One old, stern-eyed, deep browed, yet garlanded
With living light of love around his head.
The other young, with sweet seraphic glance.
Around went on the town's satanic dance,
Hunger a-piping while at heart he bled.
Shalom Aleichem, mournfully each said,
Nor eyed the other straight, and looked askance.

"Sudden from Church outrolled an organ hymn,
From synagogue a loudly chaunted air,
Each with its Prophet's high acclaim instinct.
Then for the first time met their eyes, swift-linked,
In one strange, silent, piteous gaze, and dim
With bitter tears of agonized despair."

Nothing is more tragic in all human history than the age-old misunderstanding between Christian and Jew.

One of my most vivid boyhood memories was a dispute I had with a Christian classmate. He had said with a scorn that is often so thoughtlessly or unkindly used: "You Jew!" We went at it. I had a black eye and his lips were bleeding. We shook hands. I looked into his eyes and saw something there. By George, I said to myself, I like that Christian! He must have seen something in my eyes. We didn't say anything. Just stood there, measuring each other as boys will do. The other fellows went off. He and I picked up our coats and walked away together in silence. I remember that night as I lay on my bed thinking about it, all of a sudden there was like a song in my heart. "Why, he's my friend!", I said. He must have felt the same thing, for the next day I found him waiting for me at recess. And since that time -- but he knows the story as well as I -- if he's alive. That was many years ago.

That friendship made me see Christians differently, as I know my friend learned something from me. No Jew who has ever had a Christian friend but thinks more kindly of Christians; and no Christian who has ever had a Jewish friend but thinks more kindly of Jews. The mystic power that will break down the century-old barrier is in building bridges of friendship.

The question is so often asked me: Why do not the Jews accept Jesus -- meaning in the Christian sense? The Jew was so jealous to preserve the awful unity and holiness of God unchallenged that even Moses, founder of the faith and on whom Jewish tradition is based, lies in an unknown grave in the wilderness because, said the rabbis, men and women would make a pilgrimage there and deify and worship him. It does not mean that we deny the work of Jesus; it does not mean that we reject the beauty of his teachings it does not mean that we disregard the thrilling appeal of his life as the generations have idealized it; it does not mean that we refuse him a place among the greatest of our prophets. But it does mean that we Jews cannot put him in a position that even by inference may challenge the unity of the God head. For us no personality, however, godlike, may be allowed to jeopardize this unity. And so, all the love the Christian gives to Jesus, the Jew gives to God.

It may interest Christians to know that in many Jewish Sunday Schools the story of the Nazarene is taught with reverence and understanding. Last year, I listened in on a popular broadcast. The preacher was describing the crucifixion and in voice and phrase it was "the Jews this" and "the Jews that." Perhaps in his anxiety to tell the dramatic story he did not realize what he was doing, the ill feeling he was creating. No mention was made of the fact that it was the Jews whom Jesus first gathered around him as he went from place to place, bringing hope and courage to the poor and the needy. Is it not possible in teaching the sad and gripping and challenging story to say that Jews were his first disciples? Jews went with him to Jerusalem and shared with him the ridicule of the unthinking mob. Jews followed him along the Via Dolorosa and up to Calvary. It was a Jew who took the nails from the cross; Jews who reverently bore his body to the sepulchre; Jews who awaited the glory of the resurrection. It was Jews to whom he appeared and with whom he talked and it was Jews who went forth into all the world spreading and teaching his word.

Could Moses and Jesus talk to us -- I speak in all humility -- perhaps each would say something like this:

Religion is not complicated and fraught with weighty questions which must be answered for one's rest and peace of soul. Men must learn to distinguish between the religious idea which seems to abide in human hearts, and the religious institution which is transient.

Religion means to grow in depth and strength and sympathy; to gain in manhood and power and usefulness; emotions steadied to a still,deep rhythm; love for people and for beauty grown more tender, more sure, more undoubting, and more perfect. One's disgust and impatience with weakness and failure of all kinds changed to a charity large enough and an understanding deep enough to make us want to help instead of run away;and teach in-

stead of scold; one's sense of values simplified so that with an unerring sureness we know our own and hold it and are not afraid. To feel that every experience has its worth, that life may be successful in one's self even though outwardly useless. And then to have been humbled by the dependence of a fellowman on you. To have faced life's problems with all the strength that was in you, with a prayer in your heart for guidance and a "Boruch attah adonoi" or a "Te Deum" when the imminent danger was over. To say to life: Life, I cannot understand you. Often I see no reason or justice in things. But, life, I accept you -- all that you have to offer me, for I believe in that truth and beauty and goodness which are God!

Christianity and Judaism are but the creation of groups of men called Christians and Jews, heartbreaking attempts to come to grips with things, faltering efforts to understand reality. Behind both of these faiths there is the longing of Christian and Jew to know God. And you and I, whether we be labeled Christian or Jew, hold these ideals in common and, holding them, have fellowship with the greatest saints and dreamers of all time.

America needs Judaism and Christianity and the passionate idealism, the deathless faith that are behind them both. These mighty forces must not be split asunder at a time like this. Christians and Jews of America, we have work to do together!

JUDAISM AND PATRIOTISM

Rabbi Alexander Lyons

Among the many virtues that call today for Jewish recognition and realization, none is more important and insistent than the duty of patriotism. The world is passing through a crucial stage of development in which conflicting principles are contending for supremacy. The predominant issue is between patriotism and universalism. Mankind is faced with the necessity of answering the question: Shall we have a world of dictatorship or one in which there is a progressive realization of the dignity of democracy? At this juncture we must have a new conception of patriotism.

Love of country has become too narrow and exclusive. It is perfectly natural and proper that one should be affectionately devoted to the place where one was born, though adoption furnishes the opportunity and encouragement for the development of self and the accumulation of possessions. New conditions, however, introduce into this loyalty importance modifications.

Originally, patriotism was an expression of a familiar devotion. A reminder of this we have in the word "pater" which enters into patriotism and indicates that the love of one's country became an enlargement of the love of one's father or one's household. Scientific progress has necessitated an enlargement of our conception of family and country. Interrelationships and mutual dependence have beome so world-wide and inclusive that he is primitive in principle who guides his patriotic devotion by a conscious or unconscious inheritance of the devotion to family life of long ago. In consequence, the man who says with Decatur, "our country, right or wrong," is not only antiquated but antagonistic to the best thought of our time.

Patriotism today must be construed in keeping with the Latin proverb ubi libertas, ibi patria - where liberty is,there country is. In other words, patriotism must now be construed as a love of one's country in behalf of what one's country can do in a beneficent way for the blessing of human kind. It must maintain, as has been said, that the true patriot is not he who loves his country but he who loves his kind. This was no doubt in the mind of President Coolidge when he said: "I felt that it was not best for the country that I should succeed myself." It inspired the heroism of Edith Cavell who maintained, that patriotism is not enough, but must have a proper moral regard for others. All of which can be properly summarized under the claim of my great teacher, Professor Franklin Giddings, who once said that patriotism is a dedication.

Such patriotism is what Lincoln undoubtedly had in mind when he construed America as God's most chosen country. Drawing upon the Old Testament, with its characterizations of Israel as God's chosen people, with its implications of the responsibility of ability, he regarded America, just as George Washington did, as properly inspired with a view of the relation of our conduct to the life and welfare of others.

In this regard the devotee of Judaism is called to a new commitment. Throughout the larger part of its history, Judaism has been universal in its principle and beneficent purposes. It has looked upon itself as a missionary of moral purpose, with that universal inclusiveness which, according to Kant, is a proper conception of the moral ideal. As representative of that ideal, the Jew must in precept, preachment, and practice be a propagandist of a patriotism that shall synonymize with humanitarianism.

A widening but exclusive nationalism of dangerous proportio and purport is increasingly occupying the field of world endeavor the Jew must, in ways consistent with tact and winsomeness of conduct, protest and counteract this. He has always been an exponent of the most devoted, patriotic loyalty. Being so persistent ly persecuted, no one more than he has reacted with affectionate devotion of self and substance to the land where he was fortunate enough to find a resting place and a place of self-realization. He has had good warrant for this in the insistent message of Jeremiah to his brethren in Babylon, that they should pray for the welfare of the city in which they lived, even though as exiles. If they were to be true to the land where they were only exiles, how much greater is the claim upon their loyalty to a country such as America, where they have the greatest present opportunity and possibilities for material and moral grandeur.

It should accordingly be the ambition and effort of every Jew in American life so to express and conduct himself as to make such contribution to American progress as will bear the seed of blessing everywhere. The Jew must never forget that the keynote of his pious passion has always been the worship of one God, the universal Father, recognition of Whom requires a regard for all human beings as God's children and as our brothers. Such a patriotism alone can serve and conserve the world. For such I call every Jew everywhere unto a new priestly conception of service at the altar of humanity over which may properly be inscribed: Unto the Fatherhood of God and the Brotherhood of Man!

ISAAC M. WISE - FOUNDER OF THE HEBREW UNION COLLEGE

Rabbi David Philipson

Unforgettable for me is the moment when on October the third, eighteen hundred and seventy-five, I, an unsophiscated lad thirteen years of age, entered the doors of the brilliantly illuminated Plum Street Temple, Cincinnati. Little conception had I then of the far-reaching importance of the event in which I was about to take part. And I am sure that just as little conception as I, had the fewest in the vast company who thronged the sacred edifice that a new era in the history of American Judaism was opening on that autumn evening. But there was in that company one man who knew, the dreamer whose dream of twenty-five years was beginning to come true, the fighter whose unconquerable soul had in that quarter of a century defied opposition, apathy, inimical scorn, and temporal failure, the seer who with undimmed vision gazed into the future and saw the glory that would be, the spiritual builder who sang on that October night a new song, for he knew that the Lord was doing a marvelous thing.

Founder was Isaac M. Wise not only of the Hebrew Union College which started on its uncertain and eventful career on that evening, but also founder was he of the other great institutions in American Judaism. Two years prior, in eighteen hundred and seventy-three, the Union of American Hebrew Congregations came into being through his initiative and inspiration and fourteen years later, in the year eighteen hundred and eighty-nine, the Central Conference of American Rabbis was organized likewise through his initiative. These three great institutions form indeed a <u>chut hammershulash</u>, a triple cord to use the striking phrase of the ancient sage. And therefore I may well take as my text for this sermon that famous verse of the writer of the Book of Ecclesiastes which avers that a triple cord can not be quickly broken.

Isaac M. Wise was both a dreamer and a doer, an idealist and a realist, a thinker and an achiever, a student and an organizer. His was the indomitable optimism of the man who dares and never acknowledges defeat. Obstacle and difficulty but spurred him on to further effort. Discouragement gave way constantly to renewed hope. He fitted thoroughly into the American scene. Freedom was the breath of his nostrils. He came to these shores from his Bohemian home because of the opportunities offered in the United States for the unhampered development of human faculties and powers. As Jew and as man he had chafed under the restrictions of the Hapsburg rule in his native land. Had he remained in Europe he would in all likelihood have cast his lot with the brave spirits who rose against autocracy and tyrannical rule in the revolutionary year 1848; in fact the only

time he ever felt a desire to return to Europe whence he had emigrated two years previously, was in that year.

But though his was a free spirit he was a devout believer in constituted authority, the authority set up by the people themselves, whether now it was in the general sphere of government or in private institutional life. A thoroughgoing individualist, he was yet a devoted adherent to the idea of organization. As a reformer he contended for the right of the individual Jew living in the nineteenth century to an interpretation of his faith conformably with the thought and needs of the time, but he insisted also that such individualism, necessary as it was, must be curbed by organization if it was not to degenerate into religious anarchy. Individual freedom and organized effort may therefore be considered the mainsprings of his life and amazing career. His many-sided activity as rabbi, as citizen, as editor of two newspapers, as founder of a congregational union, a theological seminary, and a rabbinical conference, was the practical expression of these mainsprings.

It is to his outstanding service as the master builder of great American Jewish institutions that annually we pay tribute on the anniversary of his birth. First of the three foundations in the order of time was the Union of American Hebrew Congregations. He had been in the United States a very short time when he began to agitate and work for Jewish unity. In studying conditions in this country he was deeply impressed by the poverty of Jewish institutional life and the lack of united effort for the common Jewish welfare. There were a number of congregations, it is true, in New York and elsewhere, possibly a score in all, but there was no other form of organization. "It was perfectly evident to me," he wrote in a later day when describing those early days of his sojourn in his adopted country, "that Judaism would have no future in America unless mighty upheavals, accompanied by constructive action, would arouse the better element into action, awaken and attract the thoughtless and indifferent, so that it would become reconciled with the spirit of the age and the opinions prevalent in the new fatherland."

The improvement of this deplorable condition was Wise's constant thought and desire. He felt that an assembly of representatives chosen by the congregations was imperative as a first step toward an effective congregational union. He therefore issued, in December, 1848, an appeal for a union of the then existing congregations. This document, entitled "To the Ministers and Other Israelites" is remarkable in that the young enthusiast (he was twenty-nine years of age) laid down here the program which guided his activity for the next quarter century until he saw it realized in the foundation of the Union of American Hebrew Congregations in 1873. This call for a union

of congregations was the first clarion note sounded in this country for united action on the part of the congregations. This first address to his coreligionists closed with the stirring words: "I call upon all my honored friends, ministers and laymen, and all who have an interest in the promulgation of God's law: come, let us be assembled in order to be united! Exercise all your influence on your friends and acquaintances, to bring together all men of zeal and piety, of wisdom and knowledge, to consider what should be done for the union, welfare and progress of Israel."

The first impassioned call for union was fruitless of results. The appeal was sent to all the congregations in the country at that time. There was scarcely any response. Though momentarily disheartened he returned to the charge time and again in spoken and written words. Notably in his own newspaper "The Israelite" (later "The American Israelite") whose publication he began in 1854, did he advocate his pet project of union. Public opinion had to be formed. Opposition had to be overcome. A following had to be secured. He addressed congregations in many cities. He had undertaken a formidable task and knowing no such word as failed he presented the project in a score of different forms. "Union" was his text. His interpretations of the text were manifold. Passionately he wrote: "Every reform congregation has its own views, its own prayer book, its own catechism; every congregation behaves as a distinct sect. They call this the free development of the religious idea; we call it anarchy. They say it is beneficial, we say it keeps the congregations apart and gives rise to undue rivalry. History condemns it, common sense says, 'united we stand'; there is strength in union."

He labored in season and out of season. He met with constant opposition from Jewish leaders notably in the eastern part of the country. His persistence, however, was crowned with success when, in July, 1873, the Union of American Hebrew Congregations were organized in the city of Cincinnati by delegates from congregations in the western and southern sections of the country. The founder was very happy and wrote jubilantly of the achievement. In the course of time the early Eastern opposition faded away. Today the Union comprises practically all the reform congregations of the country from the Atlantic to the Pacific, from the Great Lakes to the Gulf. Here again the old proverb has proven true that it is the first step which counts. That first successful movement for union in American Jewry led the way for the remarkable development of the organizing and cooperating spirit which is so striking a feature in our present day American Jewish life. Isaac M. Wise was a prophet and a pioneer. His masterful will, his unquenchable optimism, his untiring activity, and his intrepid spirit rose triumphant over all obstacles.

The second of the pet projects with Dr. Wise cherished from the early days of his career was the founding of an institution for the education and training of rabbis. When he arrived in this country, the congregations, few though they were in number, were with scant exceptions poorly led. In most instances incapable men, sometimes ignorant, frequently uncouth and unrepresentative stood at the head of the congregations. Wise sensed the situation thoroughly. He recognized that possibly the greatest need for Jew and Judaism was that they should be properly led and worthily represented. His cry for many years was that American congregations must have American rabbis, men educated in America, men filled with the free spirit of America, men who combined a modern American education with a knowledge of Jewish lore. As in the case of the congregational union, it was a score of years and more ere the project took definite shape and form. During these years the indefatigable leader kept the project before the public. Truly he knew not failure. Persistency finally won the day in this instance as in his other plans. The hope long deferred was realized when the Hebrew Union College was founded in 1875 as described in my opening words.

Many as were the founder's interests during the remaining twenty-four years of his life, the Hebrew Union College held first place in his thoughts and affections. It was the child of his spirit. To it he devoted constant attention and energy. Through the Hebrew Union College he became the foremost benefactor of American Judaism in the spiritual sense. Had he done nothing else but found this institution it would have been enough. But he did much more. And because of all he dared and achieved, it may be claimed, without detracting in any way, from the merit of others, that his is the first place among the leaders of American Israel. In the Hebrew Union College he built his own perpetual memorial. The present beautiful buildings he did not live to see, but though in the literal sense he had no part in their erection, they are none the less his memorial. For the house is but the palpable show of the spirit that dwells within. The glowing spirit of Isaac M. Wise brought into being the spiritual Hebrew Union College. That glowing spirit is eternal. Though the glory of the second home of the institution surpasses anything that the founder ever indulged in his fondest dreams, it is but the reflection of his indomitable spirit. That spirit is marching on in the work of the graduates of the College. Isaac M. Wise built for the ages. Long as Judaism shall exist in America his name shall stand among the highest in the record of spiritual achievement.

Fourteen years after the successful launching of the Hebrew Union College, the founder witnessed the birth of his third spiritual progeny, the Central Conference of American Rabbis. The road he travelled ere this was achieved, was long

and hard. He had been in Albany, the home of his first rabbinical charge, scarcely a month when he joined with the Rev. Dr. Max Lilienthal, then living in New York City, in calling the first conference of rabbis in this country. This conference, termed by the traditional title Beth Din, consisted of only four men but it is significant as the first step in the long journey which ended in the great achievement, the organization of the Central Conference of American Rabbis. It was the first sign of cooperation among rabbis in this country. Cooperation was the master-word which remained the touchstone of his activity through life. Time and again he failed in his attempts at permanent cooperation with his rabbinical colleagues but, never utterly discouraged, he persisted until success finally crowned his efforts.

It is a far cry from the meeting of the Beth Din of four members in October, 1846 to the founding of the Central Conference of American Rabbis in the city of Detroit, forty-three years later. During these four decades and more the inspired leader, though occasionally defeated, kept following the gleam which only he saw. The vision had grown clearer and clearer. For years he had wandered in the wilderness of contention and dissension, but more favored than many prophets and seers he not only glimpsed his promised land but entered into it. It was given him to live to enjoy the fruits of his persistent labors. He outlived all opposition. For eleven years he presided at the annual meetings of the Conference. He lived to see it become a great force in the religious life of organized, progressive Jewry. The Jews of the United States, whatever be the complexion of their religious beliefs, owe an incalcuable debt to Isaac M. Wise. The far flung organized religious effort, be it among orthodox, conservative, or reform Jews, is traceable to Isaac M. Wise, the father of all such organized religious effort in this country. New issues have arisen, new problems confront us, but whatever the issues, whatever the problems, all must recognize the significance of Wise's master passion, the need of cooperation and organization. Upon that rock we are building more and more. This is Isaac M. Wise's great legacy to his coreligionists. His genius for organization has borne rich fruit. The highly organized life of American Jewry rests upon the foundations he laid.

Each year, Founder's Day is celebrated at the Hebrew Union College and in many congregations throughout the land. The founder of our institutions had indeed conceived grandly and had achieved greatly. When the end of his activity came at the age of four score, life for him was all complete. The visions of his youth had become realized. Great institutions in American Judaism had arisen as he had dreamed them. His soul is marching on. He speaks today through his disciples from scores of pulpits. Blessed was his coming upon earth, blessed was he throughout the years of his sojourn among his fellow men, blessed shall be his name throughout eternity.

MOTHER'S DAY

Rabbi Abram Simon

We Jews do not require any special solicitation for an appreciation of Mothers or Mother's Day. The Fifth Commandment has trained us for three thousand years to understand our responsibility, our loyalty, and our love for father and mother. It is still with particular gratification that, in this age of unrest and complexity, we join with our brethren of all faiths and political persuasions in a worthy celebration of this feast of gratitude.

The finest compliment to mothers is found in the 31st Chapter of the Book of Proverbs. Strange enough, this chapter begins with a question, "Who can find a valiant woman?" Here then is a double query. First of all, what do we mean by valiant? Others translate the phrase, Esheth Chayil, as "a woman of virtue"; others again as "a woman of spiritual strength." All these three definitions easily fit the phrase. The second question ought to present no difficulty in answer. Who can find a woman valiant, virtuous, and of spiritual power? Is it so difficult to find such a one? There is not one in our midst who does not know thousands of such women whose courage moral purity, and spiritual power have written themselves in large and luminous letters not only on the lives of their children, but also upon their communities as well.

I commend you to the closing chapter of the Book of Isaiah for a beautiful tribute to motherhood. The prophet is picturing in charming figures of speech the future of Jerusalem, its return to glory, its return to God, its future position as central to the religious life of the world, and to Israel's promised greatness. In words of exquisite tenderness, the poet is reflecting on the wounds inflicted on his people, and consoles them in these unforgettable words: "As one whom his mother comforteth, so will I comfort you." What a superb figure of speech! To think of God in terms of motherhood, her warmth, her care, her watchful eye by day and night, her soothing, smoothing fingers, her wealth of affection! What an image to apply to the comforting love of Almighty God!

Exalted, indeed, was the spirit of man when it conceived of God as Judge and Lawgiver; and higher still rose the heart of Israel when it conceived of God as Father: "Have we not all one Father; hath not one God created us all?" What a wealth of sacrificial loveliness there is in transferring to God not only the sterling devotion of fatherhood, but the sacrificial love of motherhood! Three centuries ago Martin Luther spoke of God not only as Father, but also as Mother. It is inspiring to associate Mother's Day in our minds and hearts with God, our Heavenly Protector. "Our Father, Who art in Heaven"; why not

"our Mother who art in Heaven?" The closest we come to God Almighty on earth is through our Mothers. The heart of God cannot be less lovely than the love of a mother. It was this same Isaiah, who asked: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb?" It is not likely that she ever will or can. Thus by a natural turn of the heart, we move from a Mother's love to God's love, where both divine care and solace abide. Blessed comparison which rejoices in the melting nobility of the phrase: "As one whom his mother comforteth, so will God comfort you."

As I think of God and Mother, I cannot but have in mind another word which has held the loyalty of every devoted man. Easily to me God, Mother, and Home form the Trinity of Israel's devotion. Speaking of home, one instinctively thinks of that American poet and wandering unhappy minstrel who, in his loneliness, penned the immortal "Home Sweet Home." And when John Howard Payne, whose mother by the way was of the household of Israel, heard that his mother passed away in East Hampton, Long Island, he wept bitterly, adding these words: "The flowers faded and the smile died down when my Mother passed away."

Somewhere there is recorded the legend that an angel came from Heaven to see the most beautiful object on earth, to transfer it to Heaven. Noticing some beautiful flowers and captured by their loveliness he decided to take a rose to Heaven. Suddenly, hearing a dainty cry, he espied a gorgeously featured baby. This was declared so charming that he desired to carry it heavenward as the most wonderful memento of his earthly visit. His attention was soon directed to a young mother crooning over a cradle; at once he declared, "The flowers and the babe are the concentrated essence of sunshine, but a mother is sunlight itself" and he thus carried her to Heaven as the brightest object he could find. Perhaps the legend implies that, when the first mother closed her eyes on earthly scenes, Heaven became necessary. At any rate, God, Mother and Home compel us to believe in this triple tribute to immorality. This is the lesson which Mother's Day drives home to all of us. Amen.

THE COMPANIONSHIP OF BOOKS

Rabbi Joseph Stolz

In the Hebrew calendar of this year we read that on the twenty-ninth of April occurs the eighteenth day of the month of Iyar, Lag B'Omer, the thirty-third day of the Omer, the fifty days between Pesach and Shabuoth, which on account of the terrible persecutions and horrible massacres occurring during the period of the Crusades, became a sort of Lenten period of semi-mourning for the Jews, during which the men would not marry, nor shave, nor cut the hair, excepting on the first day of the month of Iyar, and on Lag B'Omer, the thirty-third day of the Sefirah, the counting of the Omer.

Why was Lag B'Omer associated with marriage bells, with Choson and Kallah, with the Huppah? The tradition is that some 1800 years ago, in the time of Rabbi Akiba, an epidemic prevailed among the school children of Palestine, some 12,000 dying, and on Lag B'Omer the hand of the plague was suddenly stayed and the decimation ceased among the students of the land. In grateful memory of this rescue, all the signs of mourning were abandoned for the day, and the voice of mirth and gladness, the voice of the bridegroom and the bride, were again heard in the land.

Of course, there was no logical connection between these two events, between marriages in Israel and the cessation of the plague, centuries ago.

I rather think that we have here the survival of the old Roman superstition, that "marriages in the month of May are unlucky," a superstition that has suddenly been renewed in our day, in the case of the famous wedding of British royalty consecrated last May. And psychologically the jealousy of Venus, the goddess of Love, to whom the month of May is sacred, is much more satisfactory than the traditional one. Naturally it would work a great hardship upon the people if seven whole weeks, almost one-seventh of the year, were made unavailable for marriages, especially in the spring of the year, when the thoughts of young people so naturally turn to love, as those will remember who recall the large number of weddings that were common in the life of the Rabbi of the ghetto on Lag B'Omer.

Lest it cause any of our marriageable young couples or their parents any unnecessary anxiety these days, let me hasten to add that knowing the origin of the custom in an old superstition, Reform Rabbis will feel no hesitancy whatsoever these days to officiate at the marriage of our young people during the Sefirah, and to invoke the divine blessing upon two young lovers during the Omer, even without the permission of the

Augsburg Conference of Rabbis, which in 1871, sanctioned the marriage of Jewish couples during the spring of the year.

Some of you will doubtlessly also remember that in old Jewry, Lag B'Omer was observed as the "Scholars' Feast," when on that day Jewish students used to indulge in all kinds of amusements and merrymaking. Again the logical connection between the school holiday of today and the plague of 1800 years ago seems far-fetched, strained,and artificial.

Psychologically it is much more reasonable to assume, that young people would be likely to feel a craving to get in touch with the beauty of nature, as she awakens from her winter sleep, and would long to make a pause in the sombre period of mourning over dry meadows and bare trees, and would rather listen to the urgent invitation of the spring of the year: "Rise up, my love, my fair one, and come away. For lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of singing is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines in blossom give forth their fragrance. Arise my love, my fair one, and come away."

The day is still spent in Palestine, indulging in outdoor pleasures and amusements, while visiting the graves of Rabbi Simon ben Jochai and other Rabbis, noted for their intimate connection with the Zohar and with Kabbalism.

And therefore was it, I think, a happy idea for one of our colleagues, Rabbi S. Felix Mendelsohn of Temple Beth Israel, Chicago, to suggest that we might convert the old traditional "Scholars' Festival" into a new national Jewish Book Week, which we might devote to a consideration of the new books of Jewish interest which appeared during the year; to the advisability of presenting to our confirmands, as a mark of our friendship and personal interest, certain books of Jewish interest, rather than bits of jewelry or objects of personal decoration, that have no connection whatsoever with the idea and purpose of confirmation; a week devoted in general, to the furthering of companionship with Jewish books on the part of our adults as well as our young people.

Let us select our text from the Ethical Will of Judah ibn Tibbon, the father of translators, who lived in Spain in the twelfth century, and who translated into Hebrew the philosophical Arabic booksof a number of our outstanding Jewish philosophers. Writes ibn Tibbon in his last Will and Testament in Hebrew, to his son: "Avoid bad society but make thy books thy companions. Let thy bookcases and shelves be thy gardens and pleasure grounds. Pluck the fruit that grows therein gather the roses, the spices, and the myrrh."

Don't you like the idea of numbering among your choicest friends also your books?

When you are tired of the silly prattle of people, what a relief it is, to sit in your library and hold converse with some great thinker; when you are disgusted with the smallness and pettiness of some people, though they hold in the hollow of their hands the destiny of important projects, what a joy it is to renew the friendship and feel the presence of some big, unselfish, magnanimous souls to talk to, as if they were sitting beside you in the flesh? When you feel contempt for for the characters of some of the men and women with whom you are thrust in daily contact, what a satisfaction to take down from your shelves this or that book, delineating in prose orpoetry of one of your favorite characters in history or fiction, giving you new faith in human nature, and refreshing your soul with some of the old idealism of your youth.

"Avoid bad society, but make books thy companions." Of course, ibn Tibbon means the classical books of all nations, of all languages; but today we are thinking especially of Jewish books. Jewish books mean not only Hebrew books, but books in all languages, written by Jewish people, especially books deriving their character from the religious ideal, which the Jewish people were appointed to promulgate to the world.

In all the Diaspora, Hebrew never ceased to be the channel through which the Jew poured forth his expressionsof joy and suffering, his prayers and his hopes, his doubts and his convictions, and one of the most marvelous manifestations of the spirit today is the revival of the Hebrew language in Palestine as a living tongue. And yet there is hardly any modern or ancient language in any part of the world, in which we will not find fruits of the Jewish mind that are essentially parts of Jewish literature. For example, Philo wrote his theosophical reflections in Greek, in Alexandria; Josephus wrote his history of Judea in Rome, in the Greek tongue; Maimonides wrote his Moreh Nebuchim in Arabic, in Cairo; Jehuda Halevi wrote his Kusari in Arabic, in Spain; Menasseh ben Israel wrote his Conciliador in Spanish, in Amsterdam; Moses Mendelssohn wrote his Phaedon in classical German, in Berlin; Glueckel von Hameln wrote her Memoirs in Juedisch-deutsch, in Hanover, Zangwill wrote his Voice of Jerusalem in English, in London; and Bialik wrote his classical poems in Hebrew, in Berlin.

Of course I cannot expect you to be interested in all these books, in all these languages, on all these themes, but have you ever thought of the striking modern phenomenon of the Anglicization of the Jew. A hundred years ago the number of Jews speaking English in this country was less than 50,000. Today there are 4,000,000 in America alone; and in another century more than half the civilized world may be speaking English

thanks to the liberty and tolerance of America and England. We ought therefore to encourage the production of Jewish books in the English language. We ought specifically to support the Jewish Publication Society, and the more members they have, the more variety of
books they will publish. We ought to rejoice in the appearance of the Hebrew classics in the original and translation, thanks to the generosity of the late Jacob H. Schiff, and ought never to cease to delight in the English translation and publication of our Bible.

Membership in the Jewish Publication Society would be a most appropriate confirmation present. And how I wish I might prevail upon you to take some time, be it only a few moments every day, from your movies and card games, to restore the good old habit of reading classical books together in the family circle! How much we Jews have lost in modern times in giving us the old habit of reading good books together in the family circle! Religious literature thus had a halo about it, a halo that never faded throughout life. Father's loving voice still speaks to his children when they recall how he read aloud the' Bible; and Mother's voice is still heard as she read the Psalms or Proverbs.

Have we not been known familiarly for thirteen centuries as "The People of the Book," the Am Hasefer, by which is meant that we have not only produced the Book of Books, given it to the world, preserved it and translated it, but also that we read it and studied it and commented upon it most diligently, so that it became in reality "the inheritance of the congregation of Jacob?"

I know of no other people that has a holiday like "Simchas Torah"; who has a chapter in praise of the Book, like the sixth chapter of the Pirke Aboth; no people that recites a benediction in praise of God when he starts to read from its pages; no people that has a city called "Kiryat Sefer," city of the book, a library city which has in our time given rise to a book collection in connection with the University at Jerusalem which in ten short years has on its shelves 238,000 catalogued volumes, and 30,000 additional volumes awaiting cataloguing. Owing to events in Europe, particularly in Germany and Poland, exceptionally large collections of valuable books in many fields were received this year and there are large collections on route. The stacks were built to hold 300,000 volumes and this number will have been reached by the end of next year. Verily, this is destined to become another Kiryat Sefer, and also destined to become a great publishing center, a fitting industry for Palestine, and altogether timely in view of the difficulties which capable German-Jewish scholars, scientists and authors are encountering in getting their works published. The Hebrew University Press Association expects to be associated with this important enterprise, and through the presence of distinguished

editors of the publishing company, the University of Jerusalem hopes to add to its scientific personnel.

Charles Lamb once said: "I own I am disposed to say grace upon twenty other occasions in the course of the day, besides my dinner. I want a form for setting out on a pleasant walk, for a friendly meeting, for a solved problem, for spiritual repasts, for books, a grace before Milton, before Shakespeare, a devotional exercise proper to be read before the Faerie Queene."

He might have found the model for these graces from our ritual in which the Jew praises God when he reads from different books of Scriptures, for the different holidays. Amen!

WHICH WAY FOR THE JEW?

Rabbi Barnett R. Brickner

In the face of a growing anti-Semitism that is rapidly becoming world-wide in scope, what should the Jew's answer be? Some say the Jew should mute his life into comparative insignificance and anonymity, that he should not be conspicuous.

In my humble opinion, this hush hush policy is not practical nor sound. Firstly, four and one-half million Jews, distributed as we are in American life, cannot do such a thing, even if we wanted to. Secondly, it implies that we have lost faith in America in that we fear that what has happened in Germany can happen over here. I do not share that fear.

I have faith in America, because her soil is not soaked with the blood of racial and religious prejudice.

I have faith in America, because her people are made up of different racial and religious groups, who must learn to live together sympathetically, or else there will be no living at all.

I have faith in America, because America is still a land of economic abundance. In Europe, Fascism and anti-Semitism' thrive because of economic exhaustion.

In America, by the proper economic and social legislation, we can avert Fascism, and become again the land of expanding economic opportunity. Although anti-Semitism becomes virulent during depressions, it does not completely disappear when times are good. It is like a disease. But it is not our disease. We are only its victims, and the cure lies not with us but with the entire non-Jewish world. All we can do is to immunize ourselves against it, so that we are not overwhelmed by its sudden resurgence.

There are those who have sought to avert it by escape mechanisms such as Communism and assimilation. I have been to Russia several times in recent years. I found anti-Semitism practically non-existent there. But I also found that Judaism is disappearing. Our people have lived in history for four thousand years. We have a great religious and cultural heritage. Should we liquidate simply for material ends and political emancipation? The price is too high. Communism is a solution to the Jewish problem in the economic sense only, but it spells dissolution for the Jew. Well, why not assimilate? The answer it to be found in what has happened in Germany. To which some may reply: "But this happened under capitalism."

I answer; "But what assurance can anyone have that it may not recur under Communism?"

CHROMOSOME HUNTING

Mankind has a bad habit, especially in times of crisis, to revert to chromosome hunting. Witness the tragic lot of a million and a quarter Germans, who are being denied the right to call themselves either Christians or Aryans, because foresooth, they were so careless as to choose a great grandparent, who was Jewish. Now, that surviving speck is casting its shadow on their lives, and has made them Pariahs, outcasts.

I cannot resist telling you the story of "The Last Jew," as Behrman tells it in his play, "Rain from Heaven." With the extermination of the Jews in Germany, the millennium has been promised the people. And with the efficiency of a well-organized machine, the purpose is all but accomplished. They are all dead but one - the last Jew. He is about to commit suicide, when an excited deputation from the All-Highest comes to see him. Let this man die and their policy is bankrupt. They are left naked, without an issue, without a program, without a scapegoat. The Jews gone and still no millennium? They are in a panic, till finally a committee is dispatched, and the last Jew is given a handsome subsidy to propagate.

JEWISH EDUCATION

The lesson of all this is clear. The Jew cannot and must not disappear. It is our destiny to remain Jews. Then let us, therefore, be the best kind of Jews. This does not mean going back to the Ghetto. But it does mean learning what Judaism stands for, becoming possessed by its message, and living up to its high spiritual standard. The Jewishly uneducated Jew is self-defeating. He lacks that inner compensation which only the knowledge of Judaism brings to him. Our forefathers were able to withstand any fate that befell them because they possessed this inner spiritual strength.

The Jew of today must return to his faith. He must not only be a well informed Jew, but a believing Jew. The day is gone when it was smart for intelligent people to scoff at religion. Our greatest scientists, men like Whitehead, Carrel, Compton, Lewisohn, Sheila Kay Smith, T.V. Elliot, reflected in their researches and writings the bankruptcy of materialism. They point to the need for faith. Mankind can save itself only by a renaissance of spirituality.

Our children, too, must be taught to look upon their people, not as a persecuted race, nor as offspring of an unwanted people. We are unwanted only in periods when mankind kicks over the tracks of civilization and then turns back to

barbarism. They must be taught to understand that they are the children of a people that has a great spiritual heritage: that has made an eternal contribution to the human race- the Bible, religion, ethics. To this very day, the world regards with admiration our Jewish family life, our conception of marriage and parenthood, our habits of sobriety, our passionate love for learning, our sensitiveness to social wrong, our regard for the sacredness of human personality, our emphasis on justice, peace and international mindedness.

I am for the Jewish education of our children that will help them to hold their heads up with pride, walk with dignity, and face life courageously and spiritually. But to transmit this precious heritage of four thousand years requires more than the one day a week school and a Jewishly denuded home.

PALESTINE

In the face of what is happening to our people in Germany, Poland, and Rumania, the Jews of America must charge themselves with relieving the distress of their brethren in these lands of persecution. I saw it with my own eyes last summer. Its horror is indescribable. Intimately linked upwith this cause is the task of building Palestine as a Jewish homeland. It is typical of Jewish history that when darkness covers one part of our world, the light of hope dawns in another. When one Jewish center is destroyed, another horizon of hope comes into view. When we were expelled from Spain, America was discovered. Palestine, despite the recent difficulties with the Arabs, is today that horizon of hope. Ours is the sacred privilege of making that hope realizable. There is something Messianic about these times in which we are living. There is an old legend that tells of a great cup in heaven into which all the tears shed by Jews on account of persecution fall. When this cup is filled to overflowing, then redemption will come. One part of the legend is already fulfilled. The cup of Jewish trouble is overflowing and now must come redemption. We are the chosen generation to whose lot this sacred task has fallen. Let us be worthy of it.

UNITY

There is one further thing that we Jews in this country must achieve. We must bring order and unity out of the chaos that exists in our internal affairs. Only as a unified community will we be able to cope with anti-Semitism, and make our contribution to American culture. We want to be more than a mathematical addition to America's population. We want to be a spiritual asset.

HOPE

The present moment is dark, but not hopeless. Our history has brought us many trials, but it has also taught us to be patient, to judge "our present tragic situation not in the light of the moment, but in the light of historical experiences," and to bear in mind that "in history as in nature, it is always darkest before the dawn." I am told that in Cairo, Egypt, there is still an inscription written 3850 years ago, which reads, "We have uprooted Israel. Their seed is no more." Yet, we are here, and those, who inscribed it, are covered by the sands of time. We are an <u>Am Olam</u> - an eternal people.

RELIGIOUS ASPECTS OF ECONOMIC LIFE

Rabbi Max C. Currick

When people discuss economic life today they refer mainly to the so-called economic struggle. Economic disagreement used to be confined to limited areas in industry and was a contest between employers and employees for some particular advantage to one group or the other. The situation has changed so much, however, that not only all industry is involved but also government itself. The forms of economic life and of government are now in the balance. It is the dominant problem of our time and calls for our best thought and good will for its just solution. In such troublous times we often hear it said that religion should remain in its own field; it is not competent to decide technical questions of industry and finance, and only loses prestige by mixing in the controversy. Eminent leaders of religious life and thought, like Dean Inge, hold that economic questions are not primarily ethical but intellectual and, therefore, the Church should take no part in partisan disputes. He applies this not only to politics as such but also to industry, for he quotes without disapproval: "To mix religion and business is to spoil two good things." On the whole, however, it is fairer to the Dean to say that he distinguishes between what a religious person and the Church, as such, may or may not do.

Another comment on this part of the subject needs to be made, perhaps somewhat gingerly, but it should not be omitted. Some objective commentators have held that the Church, in which they would include the Synagogue, is on the side of the status quo because it is itself a vested interest. Its vast establishments require the financial support of the well-to-do. They are valuable and useful to society and must be maintained, even though many have to suffer poverty and injustice. The Church is more interested, they imply, in the economic aspects of religion than in the religious aspects of economics. We should not dismiss this criticism too lightly, for though religion's social ethics are usually described as revolutionary, the Church has been socially conservative. Religious people, therefore, should be most careful that their attitude, and that of their denominations, are motivated by the principle: "The just shall live by his faith." In Judaism, it is a commonplace that religion is concerned with all life, personal and group. It is, of course, interested in other aspects than the ethical, but the ethical is the dominant. In fact, it is precisely in this that Judaism may be said to be different from other formulations of religion.

Ethics is of the essence of the faith. Even when we speak of monotheism, without any qualifying adjective, we are calling attention to the moral nature of God. The uniqueness of Israel's One God is not only in his unity, but precisely, and for the first time in the history of religious thinking, in his ethical character which is man's ideal. There is no thought of God in Judaism without that of morality. Therefore Israel's preoccupation is with the life of this world, with human relations, personal and group, social, political, and economic. Dr. Kohler says, "According to our stations we are all responsible for the social conditions which create poverty and crime, and it is our duty to establish such relations between the individual and the community as will remove the causes of all the evils of society."

Judaism's concern is with man as a spiritual being, and with those things which are consonant with his dignity as such. In the economic struggle which is not new but which seems only now to be frightening many hitherto complacent people, the exponents of economics, politics, finance, the representatives of capital and labor, of employer and employee, have had their try at composing the situation and bringing in an era of greater good will. Each has approached the various problems under consideration from the viewpoint of his own respective interest. They have advanced the technical aspects of each problem and surely those aspects can not be ignored. If, however, economics, politics and finance have their valid contributions to make, religion has the most important one to add. For, however sound according to the tenets of cold economic science the methods used in industry may be, unless they accord with the moral requirements of religion they are still not permissible. Judaism holds that economic issues are primarily moral issues. All religion must insist on this. Otherwise we shall have no defense against the indictment: "Organized creeds seem, to the majority of men, to have had their trial with almost everything in their favor for so long a time that their failure to influence even the surface of conduct of mankind places them out of court as a possible foundation for the religion of the future."

Since the interest of religion is not in industry for itself or exclusively for its owners, but in all the men and women who are engaged in it, no need of an industry nor desire of its owners can outweigh the claims of human beings to conditions of life and labor which will conserve and develop the spiritual character of their being. The economic interest is important and valid but it is subordinate to the moral. Assuming that industry is for the good of men, it defeats its own ends by injuring them. The sanctity of human personality, which must not be debased or crushed in the scramble for wealth and power, is the primary consideration in Judaism. Even if the inexorable needs of modern, impersonal industry required the degradation of some human beings, it would not be sanctioned by morals. The fact is that they do not. There is enough eco-

nomic knowledge to correct most of our present industrial maladjustments, to end the strife between the classes, if knowledge alone were enough. James Harvey Robinson well says: "The effort to conquer life in the light of already existing intelligence would in itself be perhaps as holy a task as any hitherto essayed by saint or martyr."

This thought somewhat simplifies matters. The moralist need not be too diffident in approaching the problems of economic life. He need not be an expert economist or financier to attack needless abject poverty and human degradation. Amos was not an economist nor a politician. We boast that we have the resources and the equipment to provide good food, shelter, and clothing for all. We have surpluses to destroy and must close our mills to prevent overproduction. Yet many suffer for want of the very things we destroy or refuse to make. Evidently, there is something wrong in our methods. Because the rights and requirements of employer and employee, parties to an industrial contract, are involved, it does not follow that their affairs can be adjudicated fairly to the interests of both sides, if the legalistic and technical aspects are weighed and the human and moral are neglected. Nor is it a matter, as has been said, of Judaism having a "genius for hating the rich." "Ye shall do no unrighteousness in judgment; thou shall not respect the person of the poor nor favor the person of the mighty; but in righteousness shalt thou judge thy neighbor." Whether it be a matter of collective bargaining for wages, hours, conditions of labor or any subject of controversy, let the economist, the financier and the industrial manager add to their imperatives of efficiency, profit, and stability that of justice and humane consideration, and the way to industrial peace will be measurably cleared. Employer and employee, the weak and the strong will be raised in the moral scale, and become partners in an enterprize of human service.

In so brief an address as this, one does not take up in detail the many current, vexatious political and economic questions of the day. I commend to you a careful and solemn consideration of the various statements on economic justice issued by the Central Conference of American Rabbis. Each one requires separate consideration. On each of them, or nearly every one, social minded people may differ, for the moral answer is sometimes no clearer than the technical. The differences of opinion within religious bodies,between laymen, and ministers, on these questions is notorious, and occasionally we observe entire denominations ranged against one another on such urgent matters of reform as the abolition of child labor and the modification of the industrial system. Nearly all agree, however, that with so much widespread poverty and growing discontent, with the increasing challenge of conventional legalistic ethics and of the exclusive rights

of ownership and management, social peace and good will cannot come until the needs of the masses are better provided for and the satisfactions of life are more equitably distributed. A few still regret that religious leaders are emphasizing material instead of spiritual values. They would have the dispossessed of the earth cultivate the virtues of contentment, humility, and self-control and turn their thoughts to the better world to come. These are indeed virtues, but just now it is more important for the progress of society that those who have too much of the world's goods and power cultivate them. Their attitude is so far removed from the prophetic zeal for social justice that we need linger only long enough on it to remind them that social injustice and industrial oppression crush the soul of the victim and deaden that of the oppressor.

It is also true that serious people cannot very well assume a neutral position on these matters. It is a time for action. A determined minority, motivated by callous selfishness or one goaded to desperation by hardship, can take, indeed in some countries has taken, violent action as a short cut to Utopia. But that is only the answer of violence to unheeding power. In our country, in which democracy is firmly rooted, we should hopefully take the way of counsel and cooperation to greater industrial democracy and justice. Jews particularly should be, as Dr. Kaplan says, on the side of social idealism, for the only kind of world in which a minority is safe is one built on economic justice.

What, then, is the duty of a religious person? First, he should strive to conduct his own affairs by the high principles of his faith. The rabbis say: "He who deals with steadfast honesty and faithfulness (emunah) wins the approval of man and they give him the same approbation as if he had fulfilled the whole Torah." "Jerusalem wa destroyed because men of faith ceased to be." This is a demand for religious consistency in everyday practice. Occasionally we encounter an example of such consistency and make much of it. I like to refer to a group of manufacturers who had their establishments surveyed not for the usual purpose of determining whether these were efficiently conducted but rather to learn whether they themselves were living up to their religious principles, the "inner light," in their relations to their employees, their clientele, their competitors, and the public. It is not an isolated instance of the activity of the social conscience and shows that we need not callously follow what "is done" and wait for the Messiah to moralize our daily transactions. While it is true that the public conscience must be awakened, there is still, and always will be, a field for personal conscience.

As for public conscience, our present disquiet and discomfort may be a sign of its painful emergence into a higher state. Such emergence is never pleasant. It is like that of the awakening of conscience in a small child. The little despot whose every whim has been law suddenly becomes aware that its will is being blocked because there are other people in the scene. It is a most distressing period for the child and sets up a psychic disturbance which amounts to temporary insanity. The personality is split. Presently the little one begins to learn that by conceding a little, demanding less for itself, it can get along comfortably in the world. Soon, and it is but a short step, it likes the new adjustment and becomes its strong advocate. Through that spiritual storm, conscience has evolved. The upset personality is healed and a normal human being, able to get along with its fellow men, has emerged.

In the present painful effort to improve the public conscience we all have our part. It is an error to hold, because we do not violate the law or the current convention in business and industry, that our behavior is entirely ethical. The standard of personal and social ethics in Judaism requires, as has already been indicated, not only that one must conduct his own affairs on a high level of justice and consideration for his fellow men but he must also join with them to amend the wrongs of the social and industrial order. It was in connection with the social corruption of a community, Sodom and Gomorrah, not of a person, that it was said of Abraham: "For I have known him to the end that he will command his children and his household after him, that they may keep the way of the Lord, to do righteousness and justice." When we speak of the kingdom of God we think of ourselves in mind as co-workers with God in bringing in the kingdom. We are hopeful enough to believe that some of the things which law and conscience permit today will be abandoned as wrong tomorrow.

The awakening of public conscience is also not merely a parochial undertaking. It is not limited to one state or nation. The affairs of men are so interwoven that injustice and oppression in one part of the world make themselves felt everywhere and hinder the moral development of the race. Instead of repeating the stale platitudes of human brotherhood, it is necessary to apply the ethics of religion to international as well as national economy. No people of the civilized world lives in splendid isolation. It deals and must deal with practically every other one and the way it deals with them determines in a large measure the well-being of others as well as its own. National rivalries and wars are not the inevitable consequences of human nature. Since they are largely economic in character and arise because nations deal stupidly and unjustly with each other, religion commands the exercise of a world conscience.

Justice exalts a nation's character and brings harmony in the world. It all goes back, therefore, to the reconstitution of the so-called economic animal into his truer character of a spiritual and moral being, a child of God. The state and the community of states forming the civilized world can forsake the anarchy of ruthless economic competition and obey the law of God, the Father of all men.

JEWS IN AMERICA - JEWISH AMERICANS - AMERICAN JEWS - WHICH SHALL IT BE?

Rabbi Leo M. Franklin

There is a phrase in common use among a certain group of our coreligionists which has never been sweet music to my ears. It is the Hebrew term b'goluth, which literally translated signifies "in exile." It is used by this group to describe what they hold to be the status of the Jew in the Diaspora, if we may for a moment think as they do, of all our people who live outside of Palestine under that fairly obsolete description. There was a time when the term was entirely legitimate. When separated as they believed themselves to be from their God, whom they conceived as a mere tribal deity because they were expatriates from the land where the Temple of Jehovah stood, their Psalmist might well exclaim in never-to-be-forgotten phrase:

> "By the rivers of Babylon, there we sat down, and yea, wept, when we remembered Zion. Upon the willows in the midst thereof we hung up our harps. For they that led us captive asked of us words of song, and our tormentors asked of us mirth: 'Sing to us one of the songs of Zion!' How shall we sing the Lord's song in a foreign land? If I forget thee O, Jerusalem, let my right hand forget her cunning. Let my tongue cleave to the roof of my mouth, if I remember thee not; if I set not Jerusalem above my chiefest joy."

Then in very truth they were b'goluth. Exiles and expatriates they were in much the same sense that Einstein and Feuchtwanger and Bruno Walter and hundreds of others of Germany's great sons have been made such under the madness of the Hitler regime. And yet, even as compared with these men there is a fundamental difference to be noted. Political exiles they may indeed be, but who of them all is so foolish as to believe that because the doors of his native country have been closed upon him, he is by that token also far out of the hearing of his God, Whose domain cannot be limited by the territorial bounds of any land? Or who of them all is so narrow and so dull to an understanding of the change that has come in our concept of deity as to believe that but one soil is sacred to the God of Israel - and that anywhere else and everywhere else an altar erected in His name and to His honor is but a compromise against that day when all Israel shall return to its own land, and by that token to its own worship and its own God?

One ought to be very lucid in these days when there is such heated controversy over the Palestinian problem, as to his own position. Mine I have made clear a hundred times. I put myself on record years ago, when during my term as President of the Central Conference of American Rabbis I wrote out a tentative platform, which the Zionist Organization of America at its Buffalo meeting promptly laid on the table without consideration. And yet the program as outlined at that time was not far different from that under which the Jewish Agency is operating today. It contemplated the generous support of a movement to make Palestine a haven for those of our coreligionists who were compelled by persecution to seek new homes as well as for those who believed that by building in the Holy Land a cultural center, Judaism might again become the instrument for disseminating the word of God among the peoples of the earth - and thus for continuing its God-appointed mission as a messenger of truth and righteousness and justice and human brotherhood among men.

But two things were not contemplated in that program. It was not intended to imply that the Jew is a political entity destined to take his place in the Parliament of Nations and it did not for a moment consent to the interpretation that all the Jews of the world, save that little handful who might be crowded into Palestine whether as refugees or as the pioneer builders of a new culture, based upon an age old inheritance, would be in the position of exiles, intruders, and aliens in every other land on earth. During the decade and more since that program was set down, neither I, nor the colleagues who agreed with me then, have seen the slightest reason advanced by the protagonists of Jewish Nationalism to veer to right or left from our position. We do not consent to the implication of those of our brethren who, enjoying all the rights and privileges which American citizenship confers and demanding the protection of our country's flag, yet philosophically hold that we dwell here as strangers and sojourners with our eyes strained Eastward - not to the rising sun symbolic of the light of universal brotherhood to come -- but to the only land in which they believe the sun shall shine for the Jew in the fullness of its brilliancy and splendor.

We yield not an iota to anyone in our desire to see the land of the fathers built up as a center of spiritual inspiration and so to restore to the Jew the fulfillment of a task to which from the beginning he was destined. To that objective we are committed as strongly and as sincerely as anyone can be. We rejoice in the progress that has already been made in the resettlement of the land and in the fulfillment of a hope that has burned in the hearts of many pious Jews for centuries. But because of that we need not and we will not be stampeded into the acceptance of a program and a philosophy which run counter to the best Jewish tradition and in particular to the prin-

ciples upon which Reform Judaism has been builded. We resent the implication in any philosophy under which we ourselves become aliens in the land of our birth. That program may suffice for those of our friends who are no more than "Jews in America" - those who look upon this country as a temporary abiding place or as a sort of halfway station on the journey to a true homeland.

For my own part, I am not only a "Jew in America." However I may revere the associations that cluster around ancient Palestine, it is at best the land of the fathers, the most acceptable haven today for some of the refugees from lands of bitter oppression. But America is the land of our children and, pray God, it shall be the land to which our children's children through many generations shall give their undivided allegiance. Any other goal - any other hope - any other national philosophy automatically stamps us, as being of our own volition, just "Jews in America."

We pass now from the "Jews in America" to those who may be thought of as Jewish Americans. As the title implies, this group insists upon its American character, but it is an Americanism that is colored, or if you will, diluted -- I will not say tainted -- by the fact that they are also Jews. On the surface of things this interpretation of the Jew's place in the American scheme may seem to be not at all reprehensible. But since I am addressing myself with especial frankness to my coreligionists, I want to look a bit more deeply into the connotation of these words. Who is this "Jewish American" that I condemn? Tersely stated, he is the Jew who uses his Jewish affiliation not as a goad to a higher life of the spirit, but as a lever with which to lift himself into a preferred place in the political and economic life of this great nation.

He is what is sometimes called the professional Jew. He sets himself up as a defender of Jewish rights in and out of season. His voice is heard in many public places crying for justice for the Jew, even when it has not been threatened. He is likely to talk long and loud about the Jewish vote which he controls. He is the sort who organizes Jewish Republican or Democratic Clubs, whose allegiance he promises to political candidates in exchange for favors which in due time he will seek to collect. He holds that Jews should hold public office -- from janitors to judgeships - in exact proportion to their numbers in the general population irrespective of their fitness by character or training to fill the position. He attributes every failure of the Jew to make good to anti-Jewish prejudice, when as often as not it is due to the individual's personal shortcomings. In many instances he has no Jewish affiliations, so far at least as the congregation and welfare activities are concerned, and in nine cases out of ten he is despised by the self-respecting Jews of his community.

He is, in fact, as little Jew in spirit as he is American in sympathy. He uses the one to promote his self-interests in the other. His patriotism is hyphenated; his religion is diluted; his character is weak; his activities are wholly self-centered. Fortunately, though one hears much of him, his numbers are comparatively few. His influence, except upon the gullible, is negligible. But he is persistent. The wise man -- Jew and non-Jew -- will beware of him. He capitalizes Jewish persecution; he sets up the Jew in the role of martyr; he finds prejudice everywhere. Anti-Semitism is his theme song.

Moreover he is a chauvinist deep-dyed. He parades the achievements of the Jew, lauds his intellect and his morality and his social vision beyond the possibility of even remote approach by others. He suffers from an inferiority complex and seeks compensation by strutting his virtues in the public eye like the kitten that has caught its first mouse.

Now, what is particularly despicable about this attitude is that this Jewish American doesn't believe in his own doctrine. The bare fact is that deep down in his heart he believes the very opposite. He feels like the Jew in America of whom I have spoken, that he is in a group apart; that he's not only unappreciated but despised; that he is not welcome anywhere and so he pushes himself to front everywhere; he makes much noise to attract attention -- with the result not that he is liked the better, but that he is disliked the more by persons of refined sensibilities. His assertiveness is really the flimsy cloak of the apologist. Place him under the microscope and you will find him to be the self-pitying martyr, conscious of defeat, and crying for recognition if not for mercy. He has no dignity; he has little self-respect; he is a detriment to his co-religionists. The less he is in evidence, the better it will be for all of us.

But now I come to the third and final category into which I have divided my subject -- the American Jew! The question will no doubt suggest itself to some as to whether this group and the one of which I have just spoken are not essentially the same -- or at least you may inquire: Is it less legitimate, or less logical to qualify our Americanism by our Jewishness, than it is to condition our Judaism by the fact that we are citizens of America?

This question presents no real difficulty. The fact is recognized that the Jew has always been adaptable to a constantly changing environment and that wherever he has been carried in his long career of wandering from land to land, the form in which his faith has expressed itself has been determined in large part by the genius and the spirit of the group around him. Every tyro in the study of Jewish literature is familiar with the Rabbinic mandate <u>dino d'malchuto dino</u>, "the law of the land is law." This does not mean a weak and cowardly yielding

of principle to the pressure of a dominating majority -- but it does imply on the part of the Jew the concept of a faith, eleastic enough to accommodate itself to changing environment, but at the same time logical enough and reasonable enough and strong enough to survive such change no matter how radical it may be.

That such has actually been the course that Jewish history has taken is perfectly plain to the objective observer of events. As even in Biblical days, as we learn from certain sections of the Scriptures, Chaldaic and not Hebrew was the sacred language for the Jew, since it was the vernacular of the land in which he lived, and as we learn from Talmudic sources that prayer is acceptable in the language that we understand best, it is apparent that always the Jew was ready to take on the color of his surroundings with no sense of loss whatsoever. Practically everyone knows that the Judaism of the Spanish and Portuguese Jew -- or of the German and the East European Jew -- has its own distinctive flavor. Basically they are the same. But go to the Amsterdam synagogue, where the beadles strut about in their three-cornered hats, dangling their keys as St. Peter might have done, or go to the Great Synagogue in the Rue de la Victoire in Paris, and you will at once feel the influence of a Catholic milieu, not only in the nature of the ritual, but even in the very architecture of the synagogue. To a somewhat lesser degree, but still very definitely, you sense the spirit of the High Church in even the moderately conservative synagogues of the British Empire.

I say all this not at all in apology, but only in explanation of the legitimacy of my description of the American Jew -- of that group traditionally represented by my own Congregation and by every truly Reform congregation in America, whose fealty to Jewish idealism has never wavered, but who know and are glad to know that we live in the Occident and not in the Orient and are, therefore, motivated in the expression of our religious hopes and ideals not by the spirit of the East, but of the West. And for this there is no need for apology. We do not feel that because we are a numerical minority, that we are, therefore, inferior to the majority. But neither do we feel that it is good taste or good manners, to flaunt our differences by defying the conventions and the traditions of that majority when they are essentially consonant with our own age-old teaching and beliefs.

We American Jews do not suffer to the same extent as some others from an inferiority complex. Why should we? Do we play so poor a part on the stage of modern life that we must be ashamed of it? Are we so little thrilled by the spirit of the land in which we live and which we love that we slink into some dark corner lest we betray our true identity? Can't we walk in dignity with head erect and face our fellow men without fear or

shame, not because we believe ourselves to be superior to others, but because we dare to share with them the worthwhile task of building a spiritual culture based on an age-long tradition in this young and Western world as well as elsewhere?

As a Jew, I have no reason to bow my head or bend my knee in servility to any man. But here that is especially true, and it is not justifiable for any man to make the assertion, as a certain rabbi did recently, that here there is no opportunity for the Jew, not only to make a living, but to live a full and consciously Jewish life. I deplore such statements no matter by whom they may be made, for the place that the American Jew has attained in the business and industrial, realm, in the arts and sciences, in all the learned professions and in government, belie the accuracy of the assertions and betray the prejudice and the partisanship of those who make them. I am becoming surfeited with such misrepresentative descriptions of the American Jew and I mean, whenever the need arises, to correct them. Our situation in the world is none too happy at its best. But the rank and file of America's people are not our oppressors, but our friends. They must not be betrayed.

And we ourselves, who believe that Western culture is not wholly decadent and who are moreover convinced that the Jew can make a worthwhile contribution to civilization by sharing in that culture, are determined not to be frustrated in our forward progress either by tirades of hate, or tears of martyrdom, or the promise of salvation from the East. We love our Torah and we love our flag. To both of them we shall be loyal. We hold that Judaism has not spoken its last word to a humanity that for the moment has sunk into the depths. But we hold also that our America shall help to lift it up. As American Jews -- or if you like it better -- as Americans who are also Jews -- we shall do our part, as we can consistently, to spread the Jewish doctrines of freedom and of faith, of justice and right dealing and humanity in these United States, destined by God to lead mankind to a spiritual and moral recovery, out of which shall emerge a happier and a saner mankind.

With his dying breath, old Amshell Rothschild is reported to have said that it must be the goal of the Jew, "to trade with dignity; to work with dignity; and to live with dignity." Those words might well be the inspiration of the American Jew. God give us the strength, the courage, the vision, the wisdom, the faith to grasp their deeper implications. Amen.

HOW RELIGIOUS ARE YOU?

Rabbi Solomon B. Freehof

Last Easter in a famous New York church the minister got up in the pulpit to deliver his sermon. The scene before him was most impressive. The bright spring sunlight came through stained glass windows and shone upon the Easter-clad worshippers who filled the church. He looked over the vast congregation, smiled and said, "Merry Christmas." They were somewhat shocked. But he continued, "Do not be surprised. I know it is Easter and I did not make a mistake. I am greeting you now because I shall not see you until next December." When I read that story I knew I was a comrade of that minister. I realized that he understood how a rabbi frequently feels on Yom Kippur when he sees many faces which he had half-forgotten since last Yom Kippur. The situation is quite similar and the reaction is almost identical.

Of course Jewry as a social group has its own specific problem. It is subject to persecution and has additional responsibilities which are different from those of gentile social groups. But Judaism as a religion has largely the same present-day experience as Christianity. Both inhabit the same civilization and both react to a new environment in a similar way. In times of peace, both Christianity and Judaism work to strengthen the the bonds of international amity. In times of war, both voice patriotism. In times of economic depression, both intensify their preachments of social justice. In times of wild prosperity, both utter warning words of decency and self-discipline. Both are aware of similar obstacles in the path of their respective progress.

That there are obstacles to religious progress in the modern world, no one can gainsay. To what extent have these modern obstacles hindered the advance of the spiritual traditions of mankind? A priest could ask the question of the people of his parish; a Protestant minister of the members of his church; a rabbi asks the same question of his congregation. Not addressing himself for the present to the especially spiritual people nor to the convinced atheists, but he asks the average man: "What is your spiritual status? How really religious are you?"

Our own religion has been particularly fortunate. In its formative years it was blessed with genius leadership. It had a great lawgiver, courageous prophets, sage scholars. These geniuses of the past created certain literature and certain institutions and modes of religious expression which have be-

come classic in the Western world. These creations of Jewish religious genius of the past have been justly evaluated and honored by the rest of the world. Yet there is one creation of theirs which has been overlooked and which has been as effective as all the others, namely, when the Temple on Mount Zion, the center of Jewish worship, seemed doomed to destruction, the leaders of Judaism with brilliant originality transferred its dramatic ritual from the public Temple into every private home. The wine libation was made part of the Saturday and the holiday service. The incense of the Temple was made part of the Saturday night service until gradually all of the life of the average individual was converted into one unbroken religious pageant.

That principle of turning life into a dramatic pageant, into a succession of observances, was to a certain degree carried over into Christianity and became the chief source of its strength. Whereas, in pagan religions people came to the Temple of their gods only on special occasions, in the Christian Church, as in the Synagogue, it became a regular custom every week without interruption to the end of life, to participate in religious ritual. In other words, they wrote religious observance onto the brain-cells of men and women. They made it immortal by making it a habit -- and you know the compulsive power of habitual action.

It is to this old Jewish (and Christian) habit of observance which the average man really refers when he says, "I am not religious." What he means is, "I am not observant. The old unvarying discipline has relaxed for me. I have lost the habit of religious observance." He is quite right about it. Our grandparents came to the synagogue automatically, inevitably. It was part of their life. They could hardly change if they wanted to. It was an unbreakable habit for them. We come to the Temple spasmodically. The situation has to be just right for us. It depends, first of all, on how early we get up on Sunday morning; how late we retired on Saturday night; what the subject is; does it sound attractive enough to earn our "patronage?" Then again the weather has to be good, but not too good. If it is too good we take a walk. If all the circumstances are just right we will come to the Temple. In other words, what was habitual to them has become occasional and accidental with most modern people.

Ministers often grow indignant at this fact and advocate blue Sunday laws in order to leave people nothing else to do but to go to church. It is a useless indignation. Blue Sunday laws do not bring people to church. Possibly a Blue Saturday might be more effective. If they went to bed earlier on Saturday night --. But at all events ministers should understand that they are not dealing with human willfulness but with a social result. The modern social situation has smashed the habit

of automatic religious observance. People have moved from country to city where they are unknown. People move from one city district to another. The old neighborhood spirit with settled customs are all lost in the mêlee of modern life. Besides, the mood of the average man today is restless, tense, nervous. The prospect of a quiet hour listening to old historic words seems dull and tame to the jaded appetite of today. It is a pity. Precisely because modern man is so tense, so nervous, overworked by his work and by his play, for that very reason, if he could have retained the habit of coming regularly into a restful auditorium and listening to calm thought, his nerves would untangle. He would be a healthier man and would live longer. But it is an old story that the things that are most precious in life are lost the most easily. The fact remains that the restless spirit of our changing age has destroyed the old habit of regular religious observance. It is a pity. It is a fact. It must be faced.

We must not mourn overmuch at the vanishing of old disciplines. After all, this habit of observance inculcated by the founders of the Synagogue was only an instrument. It was a means of safeguarding something precious. If that precious essence is still there, we may create new instruments of its safety. All of the ritual, all of the Synagogue attendance which was so carefully built up in the lives of the Jewish people through many centuries, existed for this one aim: that at every moment of his life the Jew should be conscious of God. With every morsel of bread he took to his lips, with every bit of fruit that he handled, from dawn to night man always was to live in the presence of the eternal. Thus the person with a narrowed horizon thought of infinite space. Thus the individual who was weak drew strength from omnipotence; and that person whom life had soiled purified himself with the thought of the All Holy. Worship, the consciousness of God's presence, was the central purpose for which these habits were created.

Our questioning therefore must reach a deeper level. We ask, with reference to this spiritual essence, with regard to your consciousness of the reality of the Divine and the meaningfulness of worship, "How religious are you?" We receive many answers. Some of these answers are wordless, but none the less clear. Every rabbi observes certain people who attend services every week but manage to come precisely on the instant when the prayer service is over and the sermon begins. Again, it is a mistake to be indignant at these particular latecomers. Their carefully timed arrival is a proclamation. It is an announcement to the rabbi that the worship means nothing to that "worshipper." He means to say: "The sermon, I concede, may interest me but the prayers have ceased to mean anything."

That person is saying something vital about himself and to a varying extent about everybody else. There is no question of the fact that worship as a spiritual expression has grown weaker in the modern world. Again, this situation is a product of modern life. Just as the restlessness of our age has destroyed old habits of observance, so the materialism and the determinism of our older science and philosophy have both made prayerfulness difficult. Fortunately, the old materialism of science is beginning to vanish and the old deterministic philosophy is weakening. But as long as they still are influential enough to create a mechanistic, materialistic, "hard-boiled" world-mood, it is difficult to dream, to yearn, to hope, and to pray.

Thus the spirit of prayer has certainly been weakened. Weakened, indeed, but not destroyed. It is impossible to destroy that aspiration. It is as old as man. It has outlasted many a materialistic age and will outlast this one. It is resident in the normal heart. It is normal for man to seek contact with that which is grander and noblee than himself. If the prayers mean little to us, it simply means that we have grown away from the old vocabulary and we seek a new one for an aspiration which still lives in us. That is why we try to revise prayer books. That is why we crowd Synagogues on especially sacred days. We search for something which we can no longer express. We are like immigrants who once lived in a world where the language was known to us and now come to a new world in which the vocabulary is strange. Our thoughts exist but we no longer can find words by which to communicate them. The melody still hums in our heart; we have forgotten the words only.

As Judaism expressed itself in a pageant of habitual observance, to voice a worshipful aspiration, so also did it organize itself into an institution. The Synagogue is the institution of organized Judaism. When, therefore, we investigate the religious status of the average Jew it is not sufficient to determine to what extent the habits of observance have been lost or the mood of worship has been weakened. We must also ask "What is your attitude to the institution of organized Judaism, the Synagogue?" To that question you will get a quick answer, and when an answer is too quick it is generally automatic rather than intelligent. If you ask the average modern Jew about organized religion, he will immediagely give the answer which he has picked up from some radical writer, "I have my personal religion. I do not believe in organized religon." Now what does he mean? How intelligent an answer it is. You believe in personal education. Yet you do not believe in organized education in the school system. You believe in law and order as a personal discipline, yet you do not believe in law and order organized into a system of courts? If an idea is good, it is all the better if it organizes itself in order to be more effective. If you believe

in religion, you should rejoice in its effort to unite the separate aspirations of many people and make them meaningful in the world.

But logical or not, people still say that they do not believe in organized religion. Are they telling the truth about themselves? Does that really describe their attitude? I call your attention to this phenomenon: Jewish people who do not themselves attend services nevertheless support a synagogue. Jewish parents who themselves know little about Judaism want their children to go to a synagogue school in order to be taught. Apparently the average man misunderstands his own attitude. He claims that he believes in personal religion and disbelieves in organized religion. The very reverse is true. His personal religion is generalay weak, yet he helps make organized religion strong. That is an observable fact, a fortunate fact.

No matter what phrases Jewish people habitually use about their own religion, their instinct is sounder than their words. No matter how the barometer of their personal belief may jump up or down, they know instinctively the Synagogue must be maintained. They are right, because the Synagogue preserves whatever little spirituality we still may have in any particular era. The Synagogue treasures up the rich spirituality of more worshipful eras and doles it out in times of famine. The Synagogue is the reserve which makes the stream fairly steady in times of drought as well as in times of flood. As long as the institution lives, the spirit will somehow be kept alive.

It is therefore not too difficult to answer the question. "How religious are we?" We can say that the old powerful habits of observance have been largely destroyed by the restlessness of' the modern age; that the spirit of worship has been weakened but it lives and seeks new expression; that the historic institution still are strong and they will maintain and preserve the spirit of religious aspiration.

In an age when the family is uncertain of itself, when our economic system feels shaky, when traditional modes of government suddenly grow weak, it is easy to be depressed and despairing. It is not surprising, therefore, that religious leaders should sometimes feel as if they are fighting a losing battle. Yet deeper thought will reveal to them their essential strength. What if it is true that the old mechanical habit of observance is gone? It simply means that people will not come to temple or churches just out of habit. It now requires a message which is meaningful to bring them through the sacred portals. The death of the habit signifies merely that religion has ceased to be conventional and now has a chance to become creative. If the mood or worship has weakened and if the old phrases have somehow lost their magic, then this age has the great opportunity of finding newer expression for the struggling spirit of man.

Our problems are our opportunity. Our burdens are our challenge. The religious institutions stillintact, instinctively maintained, have a task much grander than the task which faced religious institutions centuries ago. They live today in a confused world. People are groping about in the heavy fog of the changingworld-seasons. They are looking for guidance, searching for a path. Blessed be that religious tradition which shall kindle the guiding light!

IS DEATH THE END?

Rabbi Samuel Hirshberg

"If a man dies, shall he live?"

The impression is a widely prevailing one that Judaism originally, and for a considerable period, was without any belief or teaching with regard to a continued life for man after death; that the Old Testament quite as a whole lacks any definite or explicit statement of such belief or teaching; that it was practically not until Christianity, through the New Testament, propounded and expounded it that Judaism awoke to an appreciation of it and adopted it into its doctrinal system. This impression, it requires but little investigation or reflection to perceive, is entirely without foundation.

It would indeed be extraordinary if ancient Israel, solely and exceptionally of all peoples of a contemporaneous antiquity, had no idea and entertained no hope of a further existence for man beyond the grave. There has been no people of whatever stage of culture or absence of it in human history, that shows that it could reconcile itself completely to the thought that death ended all for man. We observe them all, the more enlightened and the less, the most savage and advanced of each period, even the earliest, of which we have record, evincing by various rites and observances the persisting idea, trust, belief, that man still survived in some form or manner, though death had laid him low and rendered him so cold, inert, and inanimate. We know how the ancient Egyptians treasured this idea, how it was the great central idea of their faith, how they built up their entire religion about it, how all the customs and ceremonies of one of the most elaborate of ritualistic cults the world has ever looked upon revolved around the unquestioned assurance of a personal immortality even as related to the body of the individual. It is incredible then that the Israelites who dwelt among these Egyptians and came into close association with them, as they did with other people of a like antiquity and similar persuasions as to human destiny, should have known nothing of a belief in immortality until Christianity arose and taught it through the medium of the New Testament literature.

We have direct testimony, in fact, to the contrary. There is not, to be sure, and for a reason I shall shortly relate, any super-abundance of passages indicative of a faith in immortality in the Old Testament. In truth, to be entirely candid, these passages are comparatively few and at quite wide intervals from each other in this literature. Yet the passages are abundant enough and frequent enough to demonstratethat the belief in immortality had found welcome and acceptance in Israel long centuries before the New Testament was dreamed of. We

recall, for instance, the declaration of Isaiah (26, 19), "Thy dead shall live, my dead bodies shall arise. Awake and sing, ye that dwell in the dust, for thy dew is as the dew of light, and the earth shall bring to life the shades." We remind ourselves of the assurance of Daniel (12, 1-3), with its suggestion of a belief in resurrection, a belief, too, not altogether absent from the passage of Isaiah just quoted, "At that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to reproaches and everlasting abhorrence. And they that are wise shall shine as the brightness of the firmament; and they that turn the many to righteousness as the stars for ever and ever." We remember too the expression of confident faith of Job, (19, 25-27), "But as for me, I know that my Redeemer liveth, and that He will witness at the last upon the dust; and when after my skin this is destroyed, then without my flesh shall I see God; Whom, I even I, shall see for myself, and mine eyes shall behold, and not another's." And side by side with this we place the utterance of strong conviction of one of the authors of Ecclesiastes (12, 7.), and the Psalmist, (118, 17, 16, 10,11) "The dust returneth to the earth as it was, and the spirit returneth unto God who gave it." "I shall not die, but live, and declare the works of the Lord. For Thou wilt not abandon my soul to the nether-world; neither wilt Thou suffer Thy godly one to see the pit. Thou wilt makest me to know the path of life. In Thy presence is fullness of joy, in Thy right hand bliss for evermore." We have, then, in these and other passages I might further at some length quote, positive testimony of the presence of the idea of immortality in Old Testament writings antedating those of the New Testament by several centuries.

But these passages, as I have already noted, when the entire sum of them is counted, are relatively few and scattered, and for a very sound and wise reason, as it seems to me. Judaism from its very inception has been a distinctively "practical," a distinctively "worldly" religion, if you will. Nor does it find aught to its disparagement, aught for which it need justly to apologize, in being such. Rather does it frankly pride itself upon being a religion of this character. Its primary and chief concern is with the affairs of this earth, the matters of imminent moment in this life. It is undisguisedly and unashamedly, if you choose so to describe it -- a religion of the "earth earthy." It strongly plants itself upon the realities of man's nature, and the conditioning circumstances of his existence here and now as they obtain all about him. It does not berate, or affect to despise this life of earth. It does not weep and wail over it and bemoan it as a "vale of tears." It makes no pretense or suggesting or recommending that we sit supinely with folded hands, waiting, praying for our release and removal hence and our admittance into a fairer life beyond the skies. That there is such a life beyond the skies, it would not doubt; but in the

meantime, it instructs and urges, it is the life here on earth that should have the best and most careful attention of man. There is so much that can be done to improve the conditions of this life, to make this earth more pleasantly and comfortably tenantable for its human denizens. There are so many needs to be supplied, so many difficulties to be overcome, so many hardships to be relieved, so many wrongs to be righted. Around and all about, there are tasks clamoring to be done and promising life on so much easier and happier terms than it is now lived by man. To these tasks then, is it Judaism's appeal to each man that he apply his best skill and energies. "Thou canst do so much" -- it would remind him "to make this earth a paradise for thy fellow-beings it never has been: to transform this vale of tears into a possible vale of smiles and delights. Do thy utmost then to this end. Put the best of thy efforts and powers into this task. Nor neglect or delay it through any dream of a better life beyond. Such a dream mayest thou indeed rightly cherish, but for the present thy duty is with the life of the realities here and now. Make this life here, then, the better life. Build it out of the solid substance of reality while thou canst by labor and aid of thine own, rather than wait for it to arise all prepared and ready-made in the vision land of the future."

With this, the philosophy of Judaism from its earliest days, we can readily understand why it has been so chary of its references to the future life. It is the life of the present, it so sagely has perceived, which needs man's constant regard and studious care. The life of the future may well be left in its own proper time to take care of itself and to assume its due character of reality.

And consistently with this philosophy, Judaism, at least Liberal Judaism, abstains from any attempt to prefigure, to describe, to dogmatize in any wise as to the nature and manner of this future life. Positing the belief that there is unquestionably such a life, when it comes to the question as to what it is like, it frankly takes the agnostic position; it unhesitatingly admits that it "does not know." It recognizes that the human being is here confronted wholly with mystery; wholly in the dark; wholly in the realm of pure speculation. No one who has ever crossed the great divide has returned or, remaining there, has devised any sure and unmistakable mode of communication whereby to afford us reliable and unimpeachable testimony as to the state and order of the being of man there on the thither side of the grave. And until we have the indubitable testimony of such an authentic eye-witness, liberal Judaism prefers to stand by the honest admission that it "does not know" rather than to accept the futilities of any mere fanciful imaginings and idle guesses.

But still though frankly without knowledge as to what the future life explicitly is like, it is not without its certainties

as to what it is "not" like. And among these is the certainty that it does not have the character of the heaven and the hell as theologies popularly have conceived and pictured these. It feels sure that there is no such place anywhere, within the realms celestial or elsewhere, as the Mohammedan heaven with all its physical joys and satisfactions promised as a reward to the faithful. It feels equally sure that there is no such place as the heaven of the Apostle, the New Jerusalem with its gates of pearl and streets of gold, and the redeemed of God therein seated on thrones of ivory, voicing songs of perpetual Hallelujah to the Most High. It feels similarly sure that there is no such place, either in the bottommost depths of the subterrestrial regions or wherever else, as the hell of the Apostle, "the lake which burneth with fire and brimstone," in which the souls of the damned are plunged, consigned to eternal torture and agony.

It stands prepared to deny the reality of either a heaven or a hell in any of the conventional acceptations of these terms. If either of the terms has any real significance, Liberal Judaism maintains, it is not as a definite place, not as a distinctive locality "somewhere or anywhere," but rather simply as a "state of the soul." Heaven and hell; if these have any meaning or reality at all, it holds are wholly within. Heaven, it conceives, is that condition of the inner life entirely serene and free from all sense of reproach: hell, that condition of the inner life in the thrall, the turmoil, and agony of an unresting sense of guilt and unsparing self-contempt. And such a heaven and hell, it furthermore conceives is not deferred to the future, to a post-terrestrial encounter and experience merely. We gain admittance to either not hereafter. We gain admittance already here. We carry either with us now. "We ourselves," as the Persian poet has it, "are our heaven and hell." We get into only so much of either in the future as we have first gotten into here, and the next moment after death we are precisely the same individual, with precisely the same consciousness, the same content of inner life, of real selfhood, we were the last moment before death. Death spells not transformation but continuation in all the fundamental realities of the spiritual identity of each individual.

Occupying such ground as this, relative to this belief, it is scarcely necessary to remark that Liberal Judaism holds up the prospect of the future life neither as a promise nor as a threat to secure right conduct in man. It insists strictly upon the doctrine of virtue as its own reward and vice as its own punishment. It believes in no man being bribed or coerced to do his duty by any appeal to the prudent calculating motives in him. It has little respect for a man who is honest and law-abiding simply because there are such functionaries in society as the policeman and the magistrate. It has just as little respect for the man who is good, who is impelled to be righteous,

by the hope on the one hand of the pearly gates of celestial paradise which will swing open for him, or, of "the lake which burneth with fire and brimstone," that awaits to receive him as its eternal victim. It accepts and gives its approval as the only true and right motive for moral action to that sentiment as anciently enunciated by one of the Rabbis -- "Be ye not like servants who serve their Master for the sake of reward, but be ye like servants who serve their Master wholly regardless of, yea, as though there were no reward at all -- purely from a sense of duty."

THE FUTURE OF OUR JEWISH RELIGION

Rabbi Harry H. Mayer

At a side entrance of the Strassburg Cathedral there stand two tall, stone images, the one holding guard at the right, and the other at the left of the portals. The one of these matched queenly figures has a bandage carved around its eyes, and in its hand a staff; the staff has been broken, and we see a part of the slender stone wand fallen to the ground, while a part of it, with a splintered end, is still grasped in the hand of the blindfolded figure. This symbolic statue with the broken staff in its hand, was chiselled by the medieval sculptor, who wrought this decoration for the portals of the Cathedral of Strassburg, to represent the Jewish religion. In the symbolism of his artistry it portrays the conception prevalent in his time concerning Judaism.

Has that conception ceased to exist? Are men not still of the opinion that Judaism is a blindfolded religion and the staff that it grasps broken; the glory of the Jews in the past, the future holding out no promise for them, their obstinacy in tenaciously clinging to an ossified religion wondered at and regarded as a stubborn perverseness comparable only to a self-inflicted bandaging of the eyes; Judaism generally, if not generously, spoken of as a pathetic relic of bygone modes of thought and a bygone way of life?

Are they right who maintain that the Jewish religion has outlived its value, its function, its mission; that the Jewish religion is, as represented by the weather-stained stone statue at the side entrance of the Cathedral of Strassburg, a religion of a blindfolded people who are leaning upon a staff that is shattered?

To consider that question may well engage our attention at any time, but never more appropriately than at the present when the world is suffering from so much disorder, misery and confusion; when so many radically different remedies are proposed; when many would-be saviors of civilization have been able to hypnotize themselves and their credulous adherents with ringing assurances that the Lord is for them; when thousands have become skeptics and despair of any remedy at all; when force is exalted and liberty crushed out; when wholesale slanders against the people and faith of Israel are taken for the unvarnished axiomatic truth.

Judaism is acknowledged to have been in the past uniquely representative of the God idea. Henrich Heine was correct, according to the general consensus of opinion, when he said that the Jews were the Swiss Guard of monotheism. Although they

realized the inadequacy of human thought and speech to express God, they made use of inadequate terms rather than leave uninterpreted all that gives the highest value to life. They not only were but are the Swiss Guard of monotheism, and in spite of conspicuous instances to the contrary, the gallant exponents of intellectual and religious liberty. The teachings of Judaism concerning God are unique; the historic attitude of Judaism towards intellectual and religious liberty is no less unique. Are we justified in saying that the religio-cultural heritage of the Jewish life is fit to be the religious pattern of the future; that it is fitted to accelerate spiritual and social improvement; that the religious and intellectual liberty of which the Jews are the most ancient, the most consistent, and the most widely unified champions, is preferable to any other system of thought and conduct, and must ultimately prevail?

We Jews have no heretics because, happily, we have no iron-clad formulas of belief; we have no hard and fast creed to provoke dissent, and therefore no dissenters. The tenets of the Jewish faith are few; it has no elaborate theology with fine shades of dogma and finer shades of doctrines. Our paucity of dogmas and of doctrines does not prove a barrenness and a poverty of our religious thinking. It is a sign of the contrary; it is a treasure of inexhaustible value; it is a safeguard against our becoming a group limited to a specific economic or political program; it is a guarantee for our having but one objective, the unregimented, full development of human personality.

If the Jews belong to a denomination that lacked spiritual vigor, then the taunts of our critics that Judaism is bankrupt, starved, stunted, and disabled, might have some foundation. But, when we say that the extremely simple doctrines and dogmas of Judaism are comprehensive enough to answer the needs of the future, that they will satisfy the very real wants of the soul of modern man, we are most fortunately situated because we are under no compulsion to apologize for anything that conflicts with science and reason, such as plenary inspiration, such as one man, and none other, who was very God of God, such as the teaching of total depravity, such as the teaching of salvation by faith instead of by works. The Apostle Paul, founder of the Christian theological system, emphasizes salvation by faith as one of his points of departure from Judaism. He makes an intentional contrast between the Mosaic Law and the gospel when he says that salvation is not by works, but salvation is exclusively a consequence of faith. Paul puts that clearly; he enunciates this principle in language that should not be misunderstood; he declares the philosophical basis of his theology to rest upon the pivotal assumption that there is no great merit in doing what is right, but there is great merit in believing that which is right; that a man who attaches value to deeds instead of creed, will find ultimately that his deeds fall short

of perfection, and only by accepting a perfect faith can the shortcomings of man's imperfect deeds be atoned for; that strive as we may, we cannot reach perfection by our acts, but we can reach perfection only by accepting without question the perfect faith that is given to us.

The illogicalness of this position, the impracticability of this teaching has been demonstrated times without number in the course of history. The Mosaic Law enjoins holiness; it demanded a life of service devoted to the welfare of man and leaves to the mercy of God the fate of the immortal soul. The practical common sense of the average modern man or woman rejects the doctrine of Paul, and the tests of conduct as the only reasonable test has tactily become a recognized principle of most of the liberal religions today.

What is not infrequently the result of this traditional position of Pauline Christianity with regard to salvation by faith? What is not infrequently done with regard to the creed in which you must believe in order to be saved? A certain applicant for admission into one of the liberal, modern churches applied for a card for membership, and when he said that he could not accept the creed in its totality, the answer was given that the creed does not mean what it seems to mean, that it is not necessary to accept the creed in its totality, that the creed is retained only as a milestone of the past, and is not obligatory, and does not require mental consent for the applicant to be admitted into membership.

That kind of liberalism is subversive of honesty and sincerity. We Jews can be liberal because we need not explain a creed that has been fastened upon us. We can be liberal to the utmost because we are not burdened with the incubus of a series of articles of faith that must be acquiesced in as a condition upon which depends our eternal salvation. Our Judaism is not a cumbersome body of doctrine but an old-new ethical statement of the way of life. If there is anything that can educate and elevate humanity, that can revolutionize the world, it is this.

There are broadminded modern thinkers who tell us that when they use philosophy to understand religion they reach the conclusion that theologies are many but religion is one; that the unity of different sects is the essential thing, while the diversity that exists between them is accidental. The followers of these thinkers often carry this idea to such an extreme that they repeat to us that, after all, it makes no difference to what denominational church fealty may be acknowledged; there is such practical unanimity that the difference may be dismissed with a wave of the hand or a shrug of the shoulders. Such a stand cheapens religion, and ignores the vital importance of being a loyal member of a religious unit in order to be a more

effectively kindly member of the whole fellowship of man - one who shows a tolerance that is not mere toleration, not a mere insensitivity, or a disillusioned belief in the everlasting futility of argument.

There is no religion in the civilized world today worth mentioning for broadness and sanity that is not directly or indirectly derived from the Jewish religion. Christianity and Mohammedanism are historically and spiritually, unmistakeably and admittedly indebted to Judaism. Whatever is permanent in them, whatever appeals most strongly to universalism in them is a heritage from the Jews. When Matthew Arnold defines God and religion, when Kant lays down his religious philosophical system, when other modern leaders of science and philosophy preach their doctrines, they are consistently harking back to the concepts, the intuitions of the ancient prophets of Israel. Not all of them are aware of this, but some of them are. Thomas Huxley, the great scientist, was aware of it. He had no bias towards Judaism; he had no partiality towards the Jewish people, and yet when he was tempted to explain in a brief statement his religion, he declared the only religion that appealed to him was that of the Hebrew prophets. It is for us who are thoroughly familiar with the flexibility, the elasticity, and the strength of the rational, social, and religious basic teachings of the Hebrew Prophets, who have not had our comprehension of their fundamentally sound doctrine perverted by an admixture of pagan materialism, to emphasize what Huxley has said, and fearlessly to affirm to the whole world that the time is bound to come when the religion of the world will be essentially the elevated, rational idealism of the Hebrew prophets.

Professor Schechter in one of his famous essays has said that the Jews are ineradicably a protesting people. Certainly their historic role has been to protest. They are hated so much perhaps because they are symbolical of protest. They are against the prevalent intolerance and selfishness of our day; they are living martyred witnesses of the fact, so unpalatable to the vast majority, that moral force is a greater power than physical force. They were against the Baal worship when their chief mission was to protest against the excesses that were a part of the worship of Baal. Later their chief mission was to protest against the paganism that had amalgamated with Christianity, and which Paul had grafted upon its Jewish teachings, and protesting thus they found themselves only with the French Revolution on the verge of being no longer in the attitude of incorrigibly idealistic protestors. But the idealism of the French Revolution flashed forth brilliantly only for a brief space. The French Revolution with its principles of religious tolerance failed to strike root; its rejection of the supernatural and the mythical has not prevailed. The Jews are still perforce in the position of a protesting people. How can fault be reasonably found with them if they are firm in their protest against what they believe

to be credulity and superstition and narrowness and intolerance and selfishness and fanaticism and bigotry? How can the world reasonably expect them to advocate or countenance marriage between Jews and unproselyted gentiles, when the offspring of such unions tend, as is well known, to gravitate back into the mass and the little band of protestors would, to that extent, be weakened and soon extinguished. Who can, in all fairness find fault with the Jews for maintaining their group individuality if the protest of which we are the spokesmen means anything to us except mere words, an empty babbling, a strident henny-penny ballyhoo?

The faithful Jews feel they must keep up their traditionary separateness by refusing to countenance inter-marriage that their group existence may be immunized thus against one of the most insidious and powerful of disintegrating forces. They are not narrow in their attitude on this question; they are not, in the obnoxious sense of the term, tribal, they are not, in the obnoxious sense of the term clannish. They are merely prudent in persisting in opposition to inter-marriage in a time like ours, when civilization, more than ever, is a throbbing drama of a world in suspense. Even in Biblical times Judaism was showing indications of being a universalistic religion. When Ezekiel speaks of the division of the land in the eternal commonwealth that will be built up upon the ruins of the ancient Israelitish commonwealth, he assigns to the Gentile, to the stranger, a place in the heritage of Israel; and when the prophet Isaiah spoke of the great alliance, of a world union, he included in it Egypt and Babylon as well as Israel. The prophet Jonah is sent as an ambassador of God to a heathen people, who are the object of divine solicitude, no less than the Jews; and Ruth, though a Moabite woman and not a Jewess, is depicted as a model of womanly virtues.

In the same spirit, the Rabbis taught that the righteous of all nations shall participate in the bliss of the world to come; and when the Jewish sages of early days asked, why does the Scripture in its first portion speak of the generations of man instead of the generations of Israel, they showed their tolerance, their lack of all narrowing fanaticism, and said in answer to the query, "The Bible speaks of the generations of man instead of the generations of Israel to prove that all men are one family." And again, in the solemn service of our holy Day of Atonement there is an ancient prayer which recites, "Attah hibdalta enosh," "Thou hast, O Lord, distinguished the human race with divine faculties and deemest them worthy to worship before Thee." In medieval times it was not the rabbis that interdicted mix marriage with the penalty of capital punishment exacted for it, but it was the Christian kings and Christian ecclesiastics that declared that marriage between Jew and Gentile should be punished by death. The Jews may deplore inter-marriage, but the tribalism imputed to them never burned to such a fierce heat that it would

visit the penalty of death on those who ventured to cross the dividing line and to become amalgamated with the general mass by inter-marriage.

Judaism has all the elements of a universal world-religion. The first of these elements is emancipation from the burden of a cumbersome creed. The second of these elements is broad-mindedness that has no bounds set to it by a belief in the miraculous and the supernatural, broadmindedness that is strong as well as wide, that imposes no veto upon free thought, but encourages independent thinking, yet insists upon a firm and uncomprising adherence to truth as measured by the testing-rod of reason. The third of these elements, which is a product of the other two, is adaptability to changing conditions conjoined with a profound sense of personal duty, historic responsibility, divine Providence in shaping the final triumph of Right. The fourth of these elements is its unexcelled capacity to smooth the rough way of life, to encourage the despondent, to comfort the bereaved.

With these tenets, Judaism can face the future with optimism and confidence. None of the fold of Israel is required to believe anything that is contrary to the legitimate demands of modern thought. Our supreme ambition is to be soldiers of truth. We hail the light from whatever quarter it may come. On the afternoon of our solemn Day of Atonement we pray that the gates which hem us in on earth dividing us from our fellow-men, as well as the gates on high which shut unrepentant souls out from God, may burst asunder, that a new era of spiritual unity may speedily arrive. May that prayer constantly be our most devout wish, may it be the expression of our most pious desires. Would that all men had that impassioned love for one God which has for its corollary an impassioned love for humanity and a passionate hatred of evil! Would that all men might agree that unity of spirit is better than theological uniformity! Would that all might bear with each, not ignoring differences of opinion or suppressing them but dealing with them kindly and tolerantly! That undoubtedly will come to pass. The gates that are locked to the detriment of men will be battered down. Spiritual unity will be enthroned and crowned. "This I know, that God is for me," undeniably warranted by the experience of the psalmist of old, may surely be spoken with equal conviction and authority by the people of Israel today, and, under God's providence, be accepted as true of Israel in the tribunal of future historic certitudes.

If Judaism must disappear from the face of the earth, let it be with her colors flying, her last soul-pulsation her fullest strongest. We can and will command respect for our opinions and beliefs by making sacrifices for them, by thinking and acting along the great spiritual lines of our Jewish cultural tradition. There is nothing that has ever happened, there is nothing that is happening now, that can shake our settled and tested conviction that the Lord, the God of truth and righteousness is for us.

THE NEED FOR PRAYER

Rabbi Israel Mattuck

In describing the attitude of the ungodly, the author of Job ascribes to them the question: What is the Almighty that we should serve Him, and what profit should we have if we pray unto Him? The second part of the question is asked in our day also by some who believe in God. Though they believe in Him, they feel ordinarily no desire or impulse to pray to Him.

It does not answer their question to insist on prayer as a duty. It is true that it is the duty of man to worship God. But unless prayer is more than a task, it must fall far short of its full value. It requires spontaneity. The Rabbis indicated this necessary condition for true prayer when one of them said: "Make your study a fixture"; and another, "Do not make your prayer a fixture." The essence of prayer is not a sense of duty, but a sense of devotion. If prayer is a duty, its performance must be impelled by devotion, and must rise to devotion. It must be an act that surges up from man's inner life, not imposed on him from without. It must respond not to a commandment, but to a need. And then it fills and exalts the spirit.

The need which impels to prayer is one that is inherent in the religious attitude. Prayer belongs only to religion. All other aspects of religion have also been claimed for some other department of human thought and life. Philosophy claims to explain the universe; ethics and psychology claim to give directions for human conduct, Art, music, and poetry give an experience in some ways akin to prayer. None but religion has a place for prayer. It is possible only for religion, and in it religion expresses and fulfills itself. Only faith can pray, and prayer must come from faith, or else it is not prayer but superstition. And faith must pray, or else it is not faith but only belief. The need for prayer issues from the depths of the religious consciousness. They who have faith in God must feel the desire and the need to bind themselves to Him, to experience Him in their lives.

If I believe that there are people on Mars, the belief has no significance or value for me; it is merely an intellectual admission of their existence. If the belief in God is merely of this kind, it lacks effective significance, it does not lead to prayer. But "I believe in God" must mean not only that I believe God exists, but also that I can take Him into my life. Prayer is possible only for such a belief; but such a belief must create the feeling of need for prayer.

Why, then, do some who believe in God find themselves unable to pray? The difficulty lies partly in a misconception of prayer. It has most often been taken to mean asking God to give us, or to do for us, some thing we want. Such prayer presents a great difficulty to modern thought. If prayer means asking God to do things for us with the expectation that in some special and mysterious way He will, it is attractive for some people and impossible for others. When the working of God in the universe is conceived in terms of law and his relation to man in the same way, it is difficult to believe that there is any use in asking Him for rain to come down, or for the sun to shine. The rain comes and the sun shines as the result of a long chain of causes, and God works not only in the coming down of the rain, but in all the causes that lead up to it. Can I believe that in response to man's petition, the course of nature tomorrow will be varied in the slightest, that what will happen if I do pray will be different from what will happen if I do not pray? Such a conception of prayer gives it much too limited a function, and distorts, I believe, its essential character.

Let us, however, get away from the idea that prayer means primarily petition, and we shall find not only the possibility of prayer, but the need of it. Fundamentally, prayer means the conscious effort to establish contact with God. It means getting into touch with Him. It can be illustrated by figures and analogies from the working of electricity. By prayer man connects himself with God, and so fills himself with God. The definition is not new. Prayer always was communion with God, but the natural selfishness in man reduced it to communion that brings profit. It is, however, primarily, an act in which the worshipper realizes the presence of God, or tries to realize it. That is why our Services contain prayers of praise. In prayer we either feel God's presence by putting ourselves in His company; or we want to feel His presence and are making the effort to take hold of Him.

The reason for prayer is, therefore, prayer itself. It brings man to God and God to man. It is the effort of the human personality to realize to the utmost its individual relation with God. It is an act of surrender to God. But by giving ourselves to God, we appropriate Him. By prayer, we attach ourselves to God, so that we are lost in Him and He fills us. And, therefore, the face of Moses shone when he descended from the mountain.

The question about the use of prayer and its efficacy does not arise for this conception of prayer. Its value lies in that it need have no use. Its significance lies not in what it can do, but in what it is. Some things have their significance in their use, others in themselves. A hammer has use, a fine painting value. What use has a Rembrandt painting or a Beethoven symphony? None, but they have the value of beauty. A man must learn to

perceive their beauty to find their value; when he appreciates their beauty, they give him the joy of beauty, the joy of seeing life at its best, or in its profoundest moods. Prayer is the joy of feeling God. It gives the experience of the eternal. From our sense of relation with God we draw a feeling of the capacity for the experience and a deep desire for it. We cannot speak of a need for prayer among those who do not believe in God. They need much more. Those, however, who believe in God must always feel the need for prayer, and, at times, with a deep, or even poignant, urgency. For only prayer can give them the feeling of intimate relation with God, which is faith's supreme desire.

It is an experience which nothing else can give. There are no substitutes for prayer. It is capable of taking many forms. Music, art, and poetry can be its language. None of them, however, can, by itself, be prayer, but prayer can use them for the effort to establish a relation with God. When consciously directed toward God, it can fill the spirit of man with the sense of His presence.

Though the value of prayer, and, therefore, the reason for it, is in itself, it has a power that extends over life. It satisfies permanent needs in human nature. Life makes many and urgent demands. The business of living sometimes threatens to enslave us, the business man becomes a slave to his business, the professional man to his profession, the laborer to his work, and all of us alike to the multitude of things that have their necessary place in our existence. We are constantly in danger of losing life in mere living. By prayer we can maintain our hold on it.

There is in all men a need for peace. Sometimes it is roused by the worries, anxieties, dissatisfactions, and troubles which none can avoid. In the exaltation which prayer gives we can rise above them, and find a peace in which they are not removed nor suppressed, but quieted in the arms of the spirit. But the need for peace arises not only from disturbing circumstances. It belongs to the life of the human spirit, which, when most aware of itself, feels a deep restlessness. Life is never complete, never completely satisfying. Because of its visions, it cannot rest in actualities. Life calls for fulfillment, which it can never find in itself. The humblest and the greatest among men cannot escape a sense of frustration; it is the price we pay for our humanity which, because of its greatness, beholds visions, but because of its weakness, cannot fully achieve them. In prayer the vision and the realization become one, and the spirit experiences, though it is only for a moment, the fullness of its life.

It is an experience which increases man's power to live. The magnitude and inexorability of the forces which play on his

life would crush him if he did not rise above them. Life requires courage to fight against the evil in ourselves and the universe and to establish the good in ourselves and the universe. Sometimes the evil seems so great and our strength so small that we are threatened with despair. Faith, by linking man to the eternal, to the infinite life of the universe, makes it possible for him to draw on a strength greater than his own. Prayer is the act by which he draws on that strength; especially, when he most needs it because of a burden he has to bear, a difficulty to overcome, a trial or tribulation to pass through. By opening the soul to the influence of God, it gives him the strength he needs.

It also gives him the guidance he needs. It opens the mind to the illumination of God. The prophets made their whole life an act of prayer - so they receive the inspiration of God. Our humbler minds, standing much below the heights on which they stood, receiving for the most part only a reflected illumination, may now and then, by climbing a little higher, catch a glimpse of the direct light. Through prayer, man can receive the guidance of God to strengthen his hold on truth, goodness, righteousness, and purity, which are the laws for man emanating from the nature of God.

All these needs in our humanity, prayer satisfies because of what it is. By absorbing man in a larger life, it engulfs the travail and turmoil of his ordinary life in a large and profound peace; by revealing to man the larger life, it stimulates in him the aspiration for goodness in thought and conduct; by giving the largest experience of God possible for him, it enlarges his strength; above all, he finds in it an escape from frustration to fulfillment. God is the larger life, He is the universal life. In Him, man finds the fulfillment of his own life, which brings him peace and, at the same time, strength to work for a better life. From God man draws a knowledge of truth, goodness, and beauty and the impulse to work for them.

The need for prayer, therefore, issues out of man's strength and weakness. The desire for communion with God and the capacity for it belong to his greatness. He possesses them because he is divine, because he is but little lower than the angels. If he were not godlike, he would not feel the desire for communion with God, nor would he be able to realize it. Prayer is, moreover, the exercise which the spirit of man feels the need of, because of its strength. It is the activity of the spirit. And the spirit, like the body, needs activity to maintain its good health and highest efficiency.

It satisfies also needs that arise from the weakness of man. It issues from his sense of dependence. His life depends on forces he cannot control. In prayer this sense of dependence expresses itself in such a way that weakness is transmuted into

strength. It is our weakness that often drives us to seek God, but having attached our lives to Him we draw strength from the attachment.

Because, therefore, of what prayer is, it re-acts with a great force on the human spirit, exalting, guiding, impelling, strengthening and stilling it. We cannot believe that prayer will change God, but we can believe that prayer will change us. It cannot affect God's way in the universe, but it can affect God's way in us.

There are some who believe that it can produce physical healing. Within limits, it probably can. The objection to the healing cults is not to their theory, which says that prayer can heal, but to their practice, which makes of prayer altogether a means of healing. There is also the objection that they exaggerate the power of prayer; but that is not so serious as the other. To reduce religion to a way of healing diseases destroys religion. Jews have known of faith healing for many centuries. And the traditional Jewish daily service contains a prayer for healing which concludes with "Blessed art thou, O Lord, our God, King of the Universe, Who art a true and faithful physician." To associate healing with religion is therefore nothing new for Jews. But to make healing a test and evidence of religion, to make healing a primary aim of religion - these are anti-Jewish because they make the spirit a servant of the body.

The working of the human spirit and its influences are still unknown. Though science has learnt and taught much about the universe, it has learnt little about man himself. It knows the ways of the stars, but it does not know the way of a mind; it can foretell what the sun will do a thousand thousand years hence, it cannot foretell what the spirit of man will do ten minutes hence. Until we know more about man, we cannot have definite knowledge about the effect of prayer. But about the meaning of prayer, we need no evidence but that which the saints and prophets have supplied us - it is the opening of the heart and mind Godwards. And somehow He fills the open heart and mind with Himself. Why pray? Because prayer brings men to God and fills men with God. It gives, therefore, joy and peace, enlightenment and strength, guidance and power, and, above all, the satisfaction of the yearning of life's fulfillment in an experience of eternity.

THE WORLD'S GREATEST NEED

Rabbi Abram Hirschberg

We are living in the most amazing epoch in the history of the world. No other era has witnessed the remarkable achievements of the twentieth century. Never has the world seen anything to equal the marvels of this day of ingenious invention and scientific discovery. Our indomitable energy and enterprise, our industrial skill and artistic genius have reached a height never before attained by man. We have made a tremendous advance in almost every field of human endeavor that the achievements of other days seem trivial and insignificant by comparison. The glories of ancient Rome and classic Greece are dwarfed by the romantic and epic greatness of our own titan civilization. And, yet, preeminent and beyond dispute though the record of our progress may be, there is still one gloried achievement of the by-gone days that has lostnone of its original and brilliant lustre. There is one sublime masterpiece wrought in the laboratory of antiquity that still stands out incomparably supreme as the crowning gift of all the ages, as mankind's greatest possession and treasure.

The masterpiece to which I refer is the Jewish Bible. If I were asked what one thing had contributed most to human welfare, I would point unhesitatingly to this inspired book, despite the fact that there are many who dispute this assertion and who honestly, but mistakingly, believe that, instead of a blessing, it has been the greatest foe of mankind and the greatest detriment to the cause of liberal, progressive, and enlightened thinking. I am fully aware of the cynical attitude of self-styled intellectuals, who ridicule it as a textbook of history, science, or philosophy. I know that there are more authentic and authoritative treatises on the history of the universe and the origin of man. I am not foolish enough to argue for its Divine authorship or plead, as do some of our fundamentalist friends, for its unquestioning acceptance as the Word of God. I realize that there are many discrepancies and inaccuracies in it and I look upon it as a distinctly human document; but it is this very human and humane quality that commends it so highly. I know of no other book, be it the immortal work of a Shakespeare, a Dante, or a Milton, to which I would rather go than this noble record of a people's soul, its unceasing, unyielding, uncompromising seeking and reaching out for the divine. Were we to read this book with a calm, dispassionate, and open mind, dismissing all our prejudices or predilections, approaching it neither with the hypercritical attitude of the scoffing critic nor with the idolatrous infatuation of the blind devotee, I am sure that we would find in it those qualities which give to it its commanding position amongst all the classics of literature. I am sure that we would soon discover that,

though ancient, it is not antiquated, that though very old, it is yet very new and modern with a powerful message for this twentieth century.

We need but consult any page for definite proof of this assertion. I could spend an hour merely quoting passages, chosen at random, containing some of the sublimest thoughts that ever dawned upon the mind of man, shot through and through with the loftiest passion for justice and righteousness. Let me ask your indulgence for a few moments as I call to the witness stand some of these voices from the distant past which, though long since silenced, still speak their compelling messages.

Let me ask you to listen to the flaming eloquence of an Isaiah as he asks his audience: "Is such the fast that I have chosen? The day for a man to afflict his soul. Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day of the Lord? Is not this the fast that I have chosen? To loose the fetters of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh?"

Let me invoke the testimony of an indignant Amos, directing his denunciatory fire against the profiteers of his own day, crying out against them in staccato tones like the beat of a hammer upon an anvil: "I hate, I despise your feasts, and I will take no delight in your solemn assemblies. Take thou away from Me the noise of thy songs; and let Me not hear the melody of thy psalteries. But let justice well up as waters, and righteousness as a mighty stream."

Come with me into the presence of those two towering personalities, the prophets Micah and Malachi and listen, with rapt attention, to the undying eloquence of two of the sumblimest thoughts ever coined into human speech: "It hath been told thee, O man, what is good, and what the Lord doth require of thee; only to do justly, and to love mercy, and to walk humbly with thy God." "Have we not all one Father? Hath not one God created us? Why do we deal treacherously every man against his brother?"

Lend an attentive ear to the author of the nineteenth chapter of Leviticus as he enunciates his admirable code of morals: "Ye shall do no unrighteousness in judgment. Just balances, just weights, shall ye have. Thou shalt no curse the deaf, nor put a stumbling-block before the blind. And when ye reap the harvest of your land, thou shalt not wholly reap the corner of thy field; thou shalt leave them for the poor and for the stranger."

Listen, I beg of you, to these and countless other passages in our Bible and, then, condemn if you can this noble book as as antiquated and fossilized document that has no stirring message for our over-sophisticated age. In the light of such irrefutable evidence, do not the strictures of an Ingersoll and his imitators appear pitiably petty and very much like a pathetic attempt to pull down and destroy a mighty Gibraltar with weapons made of straw? Remembering how these fearless champions and spokesmen of humanity and justice pleaded the cause of the poor and the necessitous, the handicapped and the underprivileged of the earth; how they were not afraid to speak out in defense of the weak and the downtrodden, the heavy-laden and the oppressed; how they hungered for the coming of a time when war would be no more, when prejudice and fanaticism and bigotry and intolerance would completely disappear; when men would no longer hurt or destroy in all God's holy mountain, when the earth would be full of the knowledge of the Lord as the waters cover the sea; can we conceive of any other writings, comparably as fine and ennobling, as humane and universal in their appeal as these sublime utterances of the prophets of ancient Israel?

Have not the master-minds of all the ages, the Platos, the Aristotles, the Spinozas, in their dreams of Utopia, gone for their inspiration to these dreamers of great dreams and voiced the same ideals, possibly only expressing them in different phraseology? And what are all our great social and uplift movements of the day, our peace movements, our agitation for the outlawry of war, for the limitation and ultimate destruction of all armament; what are all our World-Courts and League of Nations, our arbitration treaties, our Good Will and Better understanding movements? What lies at the root of all these if it is not the hunger and the passion of the writers of the Old Testament for humanity and brotherhood, never voiced more eloquently than in the brief biblical phrase: "Thou shalt love thy neighbor as thyself."

And is it not right here that there speaks the real Jew, the Jew of fact and not of fiction, the Jew of the Bible and not of Shakespeare, the genuine religionist, the humanitarian, the universalist, the idealist, whom the world has really never known? Are these the utterances of men at war with their fellow-men, or are they not rather the words of men upon the altars of whose hearts there burnt a perpetual flame, a flame of love that all the ill-will and misunderstanding and persecution of an unjust world could not put out? And is it not just such a high and holy ministry to which our religion would consecrate us who are the spiritual heirs, the religious legatees of our forbears?

Is not this the major note of Judaism, to which all other themes are but a minor accompaniment? And does it not most

forcibly suggest the one great step that our age, brilliantly intellectual, cultured and enlightened though it be, must necessarily take if it is truly to be called civilized? Does it not bring home to us the sorry fact that our spiritual outlook is still very primitive and that our moral development has not kept pace with our physical and material growth? Titans of the earth as far as our mastery of the physical forces is concerned, are we not but dwarfs and pigmies in our spiritual stature? Boasting of our material prowess, our bigness and our greatness, can we likewise boast of our moral prowess, our bigness of heart and greatness of soul?

We have done much, it is true, to make life more easy and more comfortable; we have done little to make it more free and more tolerant, less unjust and less brutal. We have emancipated man from the tyranny of things; we have not broken the chains that bind his spirit. We have not emancipated ourselves from inherited prejudices and blind fanaticisms that all too often show their hideous shape and spread their venomous poison in our daily contact with our fellow-men. We have opened wide the windows of our minds to every new adventure and exploration in the realms of knowledge and the domains of science; but we have shut the doors of our hearts to those inner promptings of our better selves that would have us welcome every man as our brother. We have yet to rid the world of its inhumanity, its violence, its racial hatreds, its religious animosities, its social conflicts that set man against man, race against race, and nation against nation. We have yet to realize that beneath the dome of God's Temple of Humanity there is equally room for all of His children, men of every creed and color and nationality. We have yet to recognize the God-given right of every human being to walk the earth, unafraid and unintimidated, to live his own life, to think his own thoughts, to obey the dictates of his own conscience. Some of us have forgotten that there are still men and women, dwelling in darkness, hungry of body and hungry of heart, starving for the food, the sympathy, the love that we can easily give. Some of us have forgotten the widow and the orphan, the lame, the halt, the blind, the sick, for whom one little flower from our hands, sweet with the perfume of an unselfish sympathy, would transform their desert of suffering into an Eden of happiness. Finally, in a word, we have failed to act in the spirit of the divine command: "Thou shalt love thy neighbor as thyself."

And so, unfortunately, we have not done very much to speed the realization of our ancient prophets' visions or the vision of that modern prophet, Victor Hugo: "In the twentieth century, war will be dead; the scafford will be dead; hatred will be dead; frontier boundaries will be dead; dogmas will be dead; man will live; he will possess something higher than all these - a great country, the whole earth and a great hope, the whole heaven." Conscious, then, of our failures, confessing our sins of omission

and commission, let us win our way back to our heritage, back to our ideals. Let us prove that the flight of time has not stilled the voice nor silenced the message of the prophets of Israel; that they are as eloquent as ever, bringing to us the vision of the world that might be if we but implicity obey their sublime commands.

POPULAR STUDIES

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19. JUDAISM AND MARRIAGE.
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